THE CHURCHMAN.

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POETRY.

For the Churchman.

"WHEN THE WIND AND THE TEMPEST."

Suave, mari magno turbantibus aequora ventis,
E terra magnum alterius spectare laborem.
Luc. De Re. Nat.

I.

When the wind and the tempest have lashed in commotion
The heaven-reaching waves of the dark-rolling sea,
How sweet to behold from the land, on the ocean
The toil of another, from which we are free!
How sweet when an army of Foemen are hasting
In battle array o'er the wide-spreading plain,
Though the angel of death their ranks shall be wasting,
To know that it cannot our eminence gain!

II.

Yet sweeter than this, when by wisdom surrounded
From the heights of her temple we view all below
By ignorance, error, and folly confounded,
Seeking to learn what they never can know!
But sweetest and best, from the Church of Jehovah
To gaze on the Babel and madness around,
And feel when oblivion all else hath swept over
The Church of our glory unchanged shall be found!

III.

Not that we joy in the toil of another,
Or smile that our fellows lie bleeding and strown,
Or rejoice in the sorrow and sin of a brother,
Or the fetters of folly that round him are thrown.
No! we would weep o'er his sins and his sadness,
And mourn as his blindness and error we see,
Then lift our hearts upward to God in our gladness
That from this, by the gift of His grace, we are free!

HIERON.

From the London Times.

THE LAY ADDRESS

TO THE CHANCELLOR OF OXFORD.

We observed in a late number of a contemporary a rather singular document, purporting to be a "Lay Address to his Grace the Chancellor and the Rev. the Vice-Chancellor of the University of Oxford," to express the deep concern of the subscribers at the late spread of certain sentiments within that university, and their lively fear, "that the national piety will be endangered by it." A long list of names is attached to this address, at the head of which stands the Duke of Marlborough.

Now, of the party in the Church at which this manifestation is aimed we know nothing more than what general report tells us. We hear them attacked from various quarters on doctrinal grounds, urged more or less vaguely, of which we are incapable of judging. On the other hand, we hear on all sides that they are active, zealous, useful, and self-denying men; that as clergymen they do good in their parishes, and are conspicuous for their attention to their schools and poor, and that as college instructors, they take remarkable pains with their pupils, and have given a higher tone to education there than there was. They have developed intellect, formed taste, and brought before us a deep literature and a refined and devotional religion. That a planned and deliberate movement against such men as these should be headed by the name of the Duke of Marlborough, is a fact which, we think, must strike people. Is it possible that the most careless reader should not observe and make his reflections upon it? The Duke of Marlborough's apprehensions for the safety of the "national piety!" Will his Grace allow us to suggest, with all sympathy for the feelings of a tender conscience, that his spiritual sensibility on the present occasion may be, after all, of the over-tender and refined cast; and that he need not apprehend from the movement which he now attacks any rude interruption to that edifying spectacle of a religious household, which the interior of Blenheim exhibits? There is such a fault as being over-sensitive, too scrupulous, righteous overmuch. We should be sorry to see the noble proprietor of Blenheim incurring it.

To be serious: either the party who have thus put forward in their first ranks the Duke of Marlborough's name must feel that they have something to apologize for, or they must not feel so. We do not envy them their position in the one case, their state of mind in the other.

They may say it was chance, the necessity of the case—that the Duke of Marlborough was the senior Peer signing, and that his name must appear first; they may excuse themselves in this way: but this we are certain of and we state it, not as partisans, but simply as spectators, and from the popular report of the character of the men—the parties who are here attacked—call them Tractarians, Oxford Divines, or by whatever other name—would never have allowed any such demonstration on their own side to be headed by the name of the Duke of Marlborough.

We live to see strange coalitions. Here is a religious school who have all their lives been declaiming against the gaieties and vanities of the world—the ball, the theatre, the race-course, the card-table, against even innocent pleasures and recreations—who are now siding with the very persons whom their spiritual sword has exanimated, against a hard-working and self-denying set of men in their own Church. Those very exclusive religionists, who have been professing all their lives to hold men of the world in abhorrence, are now taking their stand with men who literally profess to be nothing else, and whom, therefore, it would be absurd delicacy not to call such, against what all must allow to be a very high form of religion which has lately manifested itself among us. We see amongst them ardent fox-hunters and members of the turf, jovial squires, money-making bankers, and stock-jobbers, and mayors and aldermen of this place and the other. With most amusing precision does the document inform us of the condemnation passed upon Oxford theology by the town-clerk and several aldermen of Macclesfield, by the ex-mayors of Lincoln. Beccles, King's Lynn, and Great Grimbsy; and of the sentence of the majestic and overwhelming theological tribunal which is represented by the "corporate seal of the twelve capital burgesses and commonalty of the town and trade of Sheffield." These may be all respectable men in their way: we have nothing to say against them. But the wildness of the folly and the grotesqueness of the imbecility, which could imagine that three columns, or 300 columns of such signatures—and these are the very *élite* of the whole—could weigh one atom in the decision of a theological controversy, involving real depth of theological thought and erudition, is, we confess, hardly credible. *Cuique in suâ arte credendum* is a maxim surely not entirely extinct yet. These gentlemen may, one or other, be excellent judges of horse-flesh, or capital shots, or distinguished cultivators of breeds of spaniels; the Colonels and Captains among them may be, for anything we know, ornaments to the service; and Dr. Jephson is, we are assured, a most able administerer of pills to disordered digestions. A few active agriculturists appear in the list, gentlemen graziers, and amateur ram and pig breeders, the refinement of whose stocks has contributed greatly to the interest of the late annual cattle-shows. But, to make use of Bob Acres' phraseology—odds wools and hogsflesh! and odds pointers and shot! and odds percussion locks and double-barrels! and odds swords and dragoons! and odds pills and digestions!—what on earth has all this to do with theology? Separately, we doubt not, they are serviceable qualifications for the respective departments to which these gentlemen belong, but brought all in a heap together, promiscuously—rams, guns, and horses, and hogs, and helmets, and Tattersall, and the St. Leger, and Dr. Jephson's pills—all of them to bear straight upon the one subject of theology, makes up a rich mess and medley, such as we seldom have the privilege of enjoying; to use the vulgar expression—exceedingly fat.

"And when the pie was opened
The birds began to sing,
And was not this a dainty dish
To set before the king?"

And very fine birds they will be, and a nice, sweet, harmonious ditty they will make when they do lift up the cover. His Grace of Blenheim and Lord Ashley, and Lord Chetwynde, and Lord Sandon, and Lord Ducie, and Lord Winchilsea, and Mr. Carus Wilson, &c., &c., &c.! A very pretty nest indeed, so long as they are still, and the spirituality of the house of Marlborough is undisturbed. But Heaven grant that our ears may be far enough off when these birds leave the common foe and open mouth upon one another. What dire screams, and squeaks, and squallings—what blood, and feathers, and scattered claws will be the result of the meeting!

Such coalitions as these, we confess, force some rather painful conclusions upon us. It is said, we believe with some truth, that the Evangelical party was a means of rousing the Church from her apathy at the conclusion of the last century. The present, however, seems a melancholy proof, if any were wanting, that all schools, and the above-named among the rest, have a tendency to run themselves out. Religious schools, founded upon feeling and individual bias, go on well for a time, and do good; but their character does not stand the test of time, and growing power and prosperity. They become secularized; the barriers give way; differences grow merely nominal, and the party become mixed, in the course of years, with the very world which they originally started to oppose. Such, judging from the present list, appears to be now the condition of the party called Evangelical. They have lost their sole definiteness and corporate character, and seem now a mere loose, disordered atmosphere of vague opinion, more influenced by than influencing the social mass.

Coalition is often but another name for degeneracy and decay; and if so, the party we speak of are giving no very dubious signs of mortality. Let us hope that they will not want a successor to take their place, and that the work of Church restoration and improvement to which they give an impulse, will be carried on in more solid and forcible hands than those who have left off their work. The Church is plainly in continual want of some animating and awakening influence to keep it effective; and, if one influence is fast enfeebling, another, we hope, is on the dawn, and may succeed.

A Lay Protest to the Chancellor and Heads of Houses of the University of Oxford with numerous signatures, has given occasion to a correspondent of the Times to publish the following as the Duke of Wellington's answer. The English Churchman in inserting it remarks: "Although clever, this is not a good imitation of the Duke's style."

London, Dec. 18, 1843.

"Field Marshal the Duke of Wellington presents his compliments to Lord Ashley, Sir John Easthope, Mr. Gribble, of Stockwell; Mr. Fry, of Ham; Mr. Smith, of Sydney College, Cambridge; Mr. Parrot, town-clerk of Macclesfield; Dr. Jephson, of Leamington; the twelve capital burgesses of Sheffield; Mr. Long Goe, of Queen's College, Cambridge; and other lay members of the Church of England and Ireland.

"He has received their address, in which they represent themselves 'to be much grieved by the tendency of certain publications, sent forth by some members of the University, to excite dissatisfaction with the principles of the reformed Church, as recorded in the Book of Common Prayer, and especially in the Thirty-nine Articles.'

"Field Marshal the Duke of Wellington informs the memorialists that he, and 'the other responsible governors of the University,' will examine Lord Ashley, Sir J. Easthope, Mr. Parrot, Mr. Long Goe, and the other memorialists, in the Book of Common Prayer, and especially the Thirty-nine Articles; and he therefore desires them to attend in their caps and gowns at Apsley-house at 6 o'clock A. M., on Thursday, January 11 next, being the first day of Hilary Term.

"Field Marshal the Duke of Wellington recommends the memorialists in the meantime to 'secure to themselves such tuition as is in strict accordance with the principles of the reformed Church.'

"He proposes to commence the examination with Lord Ashley at Article xiv., on the merit of Works of Supererogation, and to take the other memorialists in alphabetical order; and let Mr. Long Goe look well to his little go.

"In the course of Hilary Term notice will be affixed to the doors of the schools at Oxford, and at the halls of the several colleges, informing the memorialists and the University whether Lord Ashley and Mr. Gribble have been found duly qualified to occupy the places of those distinguished members of the University who have sent forth various publications containing certain sentiments which are obtaining an ascendency over some in whom the memorialists feel a lively interest.

"Field Marshal the Duke of Wellington never takes physic: he does not propose to put his alma mater under the care of Dr. Jephson—he wishes her to be kept quiet and cool. He intends to maintain Church-rates, whatever Sir John Easthope may do, and not to pluck the Church, whatever may become of Mr. Smith. He is a Protestant to the backbone. He protests against all Popery whether in the Pope or people—whether at Rome in the Vatican, or in the Strand at Exeter-hall. He (Field Marshal the Duke) will not consent that Mr. Parrot, the town-clerk of Macclesfield, should minister, like other clerks, in the congregation (Art. xxiii.) The 12 capital burgesses of Sheffield are not the 26 bishops of England.

"Field Marshal the Duke of Wellington likes plain English—always speaks it; wishes others would do the same. 'Certain sentiments,' 'various publications,' 'several members,' 'symptoms of deviation'—this, the language of the memorialists, is not plain English, is neither soldier-like, nor scholar-like. He likes the article well which orders that men should speak in the congregation in such a tongue as the people understandeth. (Art. xxi.)

"Field Marshal the Duke of Wellington is a civil magistrate, bears not the sword in vain, as most people know, and as his duty requires (Art. xxxvi.) but has not received the power of the keys, except of the Cinque Ports. He is one of the few men of the present day who do not meddle with what does not belong to them. He has not read all the Oxford Tracts, as he supposes the memorialists have, but has read the Thirty-nine Articles, and the declaration prefixed to them, which he fears the memorialists have not done, or they would not have been ignorant that if differences arise about the articles, the said differences are to be settled by the bishops and clergy in convocation, and not by Field Marshal the Duke of Wellington, who has never taken Father Mathew's Popish pledge, and will never impose a new Protestant one."

COMMUNICATIONS.

For the Churchman.

A GARLAND FOR THE DEAD.

IN A LETTER TO ——

True, indeed it is,
That they whom death has hidden from our sight,
Are worthiest of the mind's regard; with them
The future cannot contradict the past—
Mortality's last exercise and proof
Is undergone.
Wordsworth.

The return of this hallowed and festive eve, has suggested the present memorial of our departed friend and sister. You are preparing the Christmas chaplet: I must twine a cypress wreath—a funereal garland for the lamented dead! It is, however, a melancholy privilege, to be permitted even thus to meditate upon departed excellence. To one so well acquainted as yourself with the Christian and social virtues of her, whom death hath snatched away from us, no written eulogy is required to bring to remembrance so pure and gentle a spirit; especially at this memorable season of holy and sacred reminiscences. For is it not most strictly and religiously true, that

"—— not when the death-prayer is said,
The life of life departs:
The body in the grave is laid,
Its beauty in our hearts."

Your uninterrupted friendship and intimacy, with the deceased, will, I am persuaded, naturally suggest the amiable characteristics—the mental beauty, that still lingers "in our hearts," and are associated with every vestige of her daily life and deeds; whose loss we mourn. It is not necessary, therefore, for me to dwell upon a topic so familiar to your mind, and imprinted for ever upon your congenial heart. No! Let me rather record the last days of a Christian; and let *us* pray, that God of his infinite mercy, may enable *us* so to pass the residue of our allotted time here on earth, that when *our* final summons comes, *we* also may be as well prepared to meet the sable messenger, as that lovely spirit—now I trust in heaven—to whose memory these pages are consecrated:

"Thou art gone home!
By the bright waters now thy lot is cast:—
Joy for thee, happy friend! thy bark hath past
The rough sea's foam!
Now the long yearnings of thy soul are still'd—
Home, home! thy peace is won, thy heart is fill'd,—
Thou art gone home!"*

I need not tell you how resigned, patient, and tranquil she was during her last illness: not a murmur escaped her lips. Of this fact you had many proofs yourself. The sweetness of her disposition was indeed proverbial. And it was displayed most conspicuously upon her bed of suffering and death. This circumstance or trait of character, gave singular pleasure and satisfaction—yes, sacred joy, to our good Pastor, who administered the sacrament of the Holy Eucharist to her several days before her death. All this I need not recapitulate at this time, but I may be permitted to speak of the impression one or two interviews left upon my mind when you were not present to note or behold them.

The first that I shall notice was truly a Christian picture. I had brought her an autumnal nosegay. She admired each form of beauty, and varied tint peculiar to these children of a summer's day—holy flowers. Although only able to speak in a whisper, she called each plant by name, and singled out some "Forget-me-nots" from among the sweet gems of earth, and commented upon their fragrance, beauty, and emblematic significance. She dwelt as well upon the floral language of other flowers and plants, and at length had the boquet placed before her on a small table, and seemed pleased in contemplating it. Fond memory and pious associations were both connected and blended with that intense gaze. It recalled instantly to my mind, a beautiful scene drawn by Mrs. Hemans, of a sick room, in which fresh flowers are thus apostrophized:

"Blessed God of Love!
I thank thee for these gifts, the precious links
Whereby my spirit unto thee is drawn!
I thank thee that the loveliness of earth
Higher than earth can raise me! Are not these
But gems of things imperishing, that bloom
Beside the immortal streams? Shall I find
The lily of the field, the Saviour's flower,
In the serene and never-moaning air,
And the clear starry light of Angel eyes,
A thousand fold more glorious."

This the holy, exalted, and beautiful language flowers suggest to the religious mind—the "silent hymns" of nature, interpreted by the devout Christian; when the immortal spirit is imbued and linked with "the clear starry light" of heaven. Their "silent speech" is precious eloquence. They speak of a better land—of radiant, golden Paradise, and of bright gems "that bloom beside immortal streams," and whose sweet and serene current shall flow on for ever. No fitful gleam of joy is there, to fall upon the deathless soul; but light, glorious light, and changeless gladness, dwell imperishably. O beautiful, and ennobling, and heavenly, is even this imperfect glimpse of bliss! Beautiful, and cheering, and animating, is the thought that we shall meet those whom we have loved, upon that bright shore, where pain, and separation, and sorrow are unknown—in a land where there is no night! Those types of Immortality, those memorial flowers, whose touching pathos no words can rival, ever thus address the jubilant soul. Is it not well, then, to gather wisdom and knowledge so profitable and consoling? And should we not thus devoutly thank God for that inestimable solace and hope of the resurrection and life

"Beside the immortal streams?"

How spiritual and elevating is it to us, thus to connect the fond memory of our departed friend with the most exalted and holy of all hopes and aspirations—the hope of Heaven? As I revive that consecrated scene which I have slightly delineated, in the sacred silence of this hallowed night, how vivid and replete does it appear, ay, teem, with the poetry of religion, and the sanctity of Christian purity. Silent meditation does not diminish, or take aught from its original interest, but rather increases it; for it was a scene worthy of remembrance and record. I know full well that you will not look coldly upon this dedicated page, imperfectly as it presents the well-known moral lineaments of your cherished friend to view; but estimate it even for the poor attempt to preserve some memorial of one you loved and knew so well. Bear with me then, for a moment, whilst I draw another sketch, and the last connected with the history of this exemplary Christian and affectionate companion, whom we trust to meet again in

"—— an enduring home
In a far, happy country; where the days
No more shall darken with the coming shadow
Of a toil-burden'd morrow; and our woes
Shall lay them down to never-waking sleep;
Where for this cavern dim, Death's treasury—
Who revels, grinning like a miser gaunt
Over his gotten dust,—we shall behold
HIM, that dear friend, who gives at once to us
Life, light, and glorious immortality!—"*

You remember how exquisitely and tenderly one of our own poets† has referred to and delineated the characteristic features of an American autumn, in his beautiful poem, "The Death of the Flowers." The imagery of that pathetic piece of descriptive poetry, suggested the theme of my meditation, as I drew near the residence of our dying friend, on a calm and heavenly day in the latter part of October. Why the scenery around me, as well as the peculiar character of the day itself should be so well remembered and dwelt upon, you can readily imagine. For is it not a duty we owe God, to recollect, and thank him for the gift of such a day, and for endowing us with fitting perception for its tranquil enjoyment? Is not such praise and admiration of his glorious scenery, a part of our holy religion? And should we not register the same when it has soothed our perturbed mind, or alleviated the desponding spirit? I know that you agree with me, and I proceed. The gorgeous landscape of our own dear land, is so strikingly beautiful at the season of the year to which I refer, that it may well challenge comparison with any nook of this verdant earth. I have beheld foreign skies, and the picturesque features of Europe's storied sites and historic borders; but no where have I seen a mantle so rich and inimitable in hue, as the varied drapery of our woods and glens, or a softer or more magical light falling sweeter from autumnal skies upon graceful forms of native loveliness. These were my reflections upon that peaceful, sacred morning—that calm, mild day—suggestive, it seemed to me, of a brighter morn hereafter, whose splendor no cloud may dim or diminish. O Autumn! sober Autumn! sweet Sabbath of the year! It was a holy scene indeed. Its lingering beauty met my straining gaze, and prepared my mind for thoughts I need not chronicle here; but their texture partook, as already remarked, of the sentiment interwoven in the poet's strain, who has discoursed so eloquently of beauty and decay in his pensive monody upon the "Death of the Flowers," and autumnal imagery. It was Sunday, and that circumstance perchance gave additional repose and sanctity to the hour and errand then in prospect. For there is something peculiarly touching and mournful in the fact, that one who has sought the sacred courts of the sanctuary on the return of each holy day, with alacrity, is from illness unable longer to perform that animating and religious duty. That the consecrated prayer, the solemn Litany, and the devout Hymn of praise and thanksgiving, can no longer be recited and sung in a temple hallowed by time, association and affection. That the familiar face, and the kind look of friends, cannot behold or greet the regular worshipper in the wonted and endeared place of assembly. That a calm and holy spot appropriated to the kneeling suppliant, the sober minded, the pious, the humble, or the contrite spirit, must now reveal the vacant seat, and the absent form of a sick and dying member. O it is saddening, it is depressing to think of all this! To think of the once cheerful, animated presence, now withdrawn from the Sunday gathering of kindred spirits, and made the inseparable inmate of the shaded room and the occupant of the wearisome couch; that the Sabbath chime, calling the quick and healthy to the house of God, can quicken only undying, pious thought, but cannot nerve the languid and feeble limbs; that although others may listen to the song of consecrated melody, and the voice of pastoral eloquence, so often sounded in the sick one's ear, yet that inviting privilege can no longer be enjoyed beneath the dome of the cherished temple, where united prayers ascend to heaven upon each holy day. The bright sunbeam that lights up the mellow landscape with a pleasant smile, and warms the heart of the beholder as he journeys toward the sanctuary, is rendered nugatory and inefficacious to the death-stricken. Ay, those Sunday groups, wending their quiet way towards Church and Chapel in the yellow sunshine of autumn, are kindly envied by the ill, though sentient Christian, and awaken afresh the sensibilities of the gushing heart to thoughts of bygone days. So human emotions blend with higher impulses, and imperceptibly give birth to holy aspirations, and thus the soul vibrates and reveals instinctively, its high destiny —IMMORTALITY!

"Our best affections here
They are not like the toys of infancy;
The soul out-grows them not,
We do not cast them off;
Oh if it could be so
It were indeed a dreadful thing to die!"‡

Let me, however, give the last incident promised you, without further embellishment or introduction. Our friend could only make out to articulate a few words at this time, and inform me that she was unable to converse audibly; the power of speech had well nigh deserted her. But her look as she uttered this affecting declaration, was full of eloquence—the eloquence of pious resignation, tranquillity of soul, and joyful hope! I opened the Prayer-book—as she intimated she would like me to do so—and read the Collect of the day, (the 19th Sunday after Trinity,) together with the Epistle and Gospel. How truly impressive seemed that familiar and beautiful prayer, which composes part of this day's service; and how truly applicable is it to the state of us frail mortals at all times. Let me repeat its hallowed language: "O God, forasmuch as without thee we are not able to please thee; mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*" It is eminently profitable for us to recall even the slightest circumstance connected with the history of the pure minded, or the heavenward spirit, that leaves at the close of life's voyage a gleam of light, to animate the soul of others toward that mansion, where there is rest for the weary. Hence a look, or a sign of inward peace gleaming from the countenance of such an one, is religiously remembered, and supposed to have some connexion with the fluttering longings of the soul, and its ennobling destiny hereafter. In like manner do we connect the slightest incident with the memory of the departed, and draw pleasing inferences from analogous illustrations and sacred words and sounds. Even so it was at that noiseless hour—that Sabbath morn of hushed and dedicated repose. There were distant strains of sacred music wafted heavenward, whilst I was engaged reading the portion of holy writ, that comported with the sacred character of the day. The choir and organ of a neighboring Church were heard distinctly at each brief pause between the sentences, performing one of the most familiar and beautiful hymns contained in the morning service. It gave a heavenly and sanctified character to this consecrated interview—the holiest and the last!—that no language can portray. It seemed indeed to whisper of heaven and of celestial choirs, where devout and righteous spirits continually sing the praises of the Redeemer:—

"Ye beautiful!
That draw up what was pain from out the heart,
And fill the empty void with heavenly peace,
For ever there! Ye are the very same
That o'er the lowly home in Nazareth
Have nearer come, to light the silent vigil
Of HIM who slept not, while he sought the way
To bring our souls to everlasting rest."*

As I muse upon this sacred and endearing theme, whilst keeping my silent vigil in common with the stars of midnight, and behold the wintry landscape, gleaming in its scanty garb of feathery snow, how vividly are the last days of autumn brought to mind, and the solemn reflections connected with "the gentle race of flowers," whose fragrance seems to linger still, like the lovely memory of her who faded with them. For unforgotten, and quickening, and thrilling is the fact, that it was on the day following the one I have last dwelt upon and imperfectly described, that her gentle spirit winged its everlasting flight to other worlds. To-morrow, ay, to-morrow, will be Christmas! a day replete with the most hallowed associations and sweetest memories. It is a day to revive the best and holiest feelings of our nature. It is a day to praise God in the congregation of his people. To praise him in the inward purity of the heart, and the sanctity of pious thoughts; to praise him for the good example of his servants departed this life in his faith and fear; and to pray him to give us grace to imitate them. It is a day of blended solemnity and joy; a Christian festival, in which our feelings, affections, and sympathies seem imbued with noblest impulses, and our souls exult with fresh glimpses and remembrances of our sacred faith and religious hope of heaven:

"This is the time, when most divine to hear,
The voice of Adoration rouses me,
As with a Cherub's trump: and high upborne,
Yea, mingling with the Choir, I seem to view
The vision of the heavenly multitude,
Who hymned the song of Peace o'er Bethlehem's fields!"†

But let me anticipate for one moment, the coming morrow. The chiming bells invite us Churchward:

"The sun doth shake
Light from his locks, and all the way
Breathing perfume, doth spice the way."‡

We enter the sanctuary. The glossy and dedicated evergreen, plucked from the woody solitude and sylvan nook, and upon whose fresh leaves, the pure snow of winter has fallen and blest with moisture and beauty, now decks the shrine of God. Altar, and pillar, and aisle, rejoice in these characteristic embellishments, gathered from silent grove and lonely forest, and now placed where the pealing organ, the resounding anthem, and the voice of jubilant worshipper, echo the same amongst quivering branches and the festooned drapery of nature, indicative of the hand of tasteful decoration and pious devotion. Then it is that we shall think of her, who once took pleasure in these Christmas garnishments—these emblematic features of holy-tide, and Church history, and twined the votive wreath, or arranged the fir-tree and the glistening laurel, in company with friend and companion, at a season like the present. We shall then think of her, who looked on these things with blended emotion, and who listened to the Pastor, as we hope to do, as he repeats that joyful piece of Sacred history, upon which our faith is founded and built:

"—— O sweet hours
Of golden joy, ye come! your glories break
Through my pavilion'd spirit's sable folds!
Roll on! Roll on!"§

This will be a brief abstract of our thoughts to-morrow, when we shall review them in the closet, or at the fire-side. And shall they not be recorded, imperfectly as they may convey the deep, deep language of the heart? Is it not natural, is it not seemly, for us thus to meditate, and to recall the pleasant voice, and the fair image of one, who passed "a life so brief" amongst us? Need I pause for a reply? I have thus dwelt as a friend may dwell, and will dwell, upon the memorials of one worthy of being remembered, and cherished, and honored. Little have I said, or can say, to fasten the memory of that friend firmer, or stronger, in your mind than it now is. I had no such thought when I took up my pen to compose this letter, and to inscribe it with your name. But is it too trite or inapposite a remark for me to repeat here, that although death has divided you, you religiously hope to meet again? And now for the love you bear me, as well as her, whose memory you so affectionately cherish—your departed companion and familiar friend—receive this tributary offering—this "WREATHED garland of deserved praise," which I have endeavored to form in the thrilling intervals and precious moments of this holy night, and regard it kindly for Love, and sacred Friendship's sake.

D.

Christmas Eve, 1843.

For the Churchman.

PEWS.—NO. I.

As the subject of pews has of late begun to attract to itself much notice, both in England and in this country, and as it is thought to be intimately connected with the proper worship of Almighty God, I take the liberty of sending you some extracts from "The History of Pews, published by the Cambridge Cambden Society, during the last year, at the University Press, Cambridge." The copy which I have received purports to be the third edition, printed in 1843, with additions.

"What is the history of *pews*, but the history of the intrusion of human pride, selfishness, and indolence into the worship of God? A painful tale of our downward progress from the Reformation to the revolution: the view of a constant struggle to make *Canterbury* approximate to *Geneva;* to assimilate the Church to the Conventicle. In all this contest, the introduction of *pews*, as trifling a thing as it may seem, has exercised no small influence for ill: and an equally powerful effect for good would follow their extirpation. Hence it is that from the first moment of our existence as a society, we have declared an internecine war against them: that we have denounced them as eye-sores, and heart-sores, that we have recommended their eradication, in spite of all objections, and at whatever expense; that we have never listened to a plea for the retention of one; for we knew well, that if we could not destroy them they would destroy us. And herein we have but trodden in the steps of the holy martyrs and confessors of the seventeenth century, who sealed the Church's cause with their blood, against such as 'turned religion into rebellion, and faith into faction.' They not only denounced in their writings, in their sermons, in their charges, in their visitation articles, these innovations, but against more than one of them it was made matter of accusation and persecution that he had done so."

No Pews before the Reformation.

"My first business will be to prove that pews were not in use before the Reformation. Let us examine in the first place, the arguments which our opponents are wont to produce."

"They bring forward the use of the word *pue-fellow* from Richard the Third, Act 4, Scene 4.

"And makes her pue-fellow, with others moan."

And from Decker's *Westward Hoe:* "Being one day in Church she made mone to her *pue-fellow.*"

And from the *Nortward Hoe* of the same author: "He would make him a *pue-fellow* with Lords."

Now, say the supporters of the theory I am opposing, if the term pue-fellow was then so common, as metaphorically to be applied to any close companionship, *pew* must have been known at a much earlier period.

"We will discuss the true meaning of this curious word presently. At present I will only observe, that if this argument proves any thing, it proves too much. *Pues* are unfortunately common enough now-a-days. Yet not so common, but that to call a dear friend a very intimate *pue-fellow*, would be ridiculous in the extreme. Therefore, if *pue* meant then what it does now, *pues* must have been in much more general use, and much more generally talked of, than now, otherwise the metaphor would have been almost unintelligible. But that they were so general their warmest advocates will hardly assert."

"This compound then can be brought to prove only thus much, that the word *pue* existed before the Reformation. This I most willingly allow."

Then follows an account of several different senses in which the Latin word *podium*, whence the Dutch *puyd*, *puye*, the old French *puy*, and the English *pue*, are used. After which the historian proceeds: "I will now bring forward some early passages in which the word *pue* is used, always (it will be seen) possible, frequently with the certain signification of an *open seat.*"

"William Bruges Garter, King at Arms, by his will dated Feb. 26, 1449. After bequeathing several articles of plate and vestment, to the Chyrche of Seynt George, within Stamford, continues—Item, Ich bequeathe and ordain that the gret framd (?) that y have lying in the gret barne at Kentishton be sold to the most value, and the money rising thereof to be bestowed upon the compleshing and ending of the said chyrche of Stamford, that is to be understand, covering with lede, glassing, and making of plain desques, and of a plain Rode lofte, and in PUYING of the seyd chyrche, most curiously but plainly, and in pavyng of the seyd chyrche, body and quere, with broad Holland tyle."

"John Younge, of Herne, by his will, dated May 26, 1458, gave to the fabric of the church of Herne, viz., to make seats called PUYING X marks."

"About 1470 Bodmin Church in Cornwall was built, the whole expence was £194. The *pues* cost £92."

"In 1483, among the parish accounts of St. Mary Athill, London, occurs the item, certeyne pavyng and mendyng of *pues* in the church, £0 7 9. And again a carpenter IIII days to amende the PEWES where the old font stood, £0 2 8."

"In 1497 we find that certain *pues* were erected in St. Dunstans in the East, London, at a cost of £15 10.

"*Pues* were also about this time called *stoles* or stools. Thus about 1502 there were legacies for *stolyng* various parts of the church at Swaffham in Norfolk, particularly for making 'all the gret stolys of both sydes of the mid alleye.' This is the first instance I have seen of the absurd expression of *middle aisle.*"

"In 1509 this item occurs in the parish accounts of St. Margaret's, Westminster. Sir Hugh Vaughan, Knight, for his part of a pue £0 6 8. Again 1571, of Knight the Courtier, for his wife 5 pue, £2 5.

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* Mrs. Hemans.

* Vivia Perpetua, p. 100.
† William C. Bryant.
‡ Southey.

* Vivia Perpetua, p. 96.
† Coleridge. Written on the Christmas Eve of 1794.
‡ Henry Vaughan, 1695, on "Christ's Nativity."
§ Talfourd.

"In 1520 Stephen Jennings erected a certain *pue* at his own cost, in a South Chapel of St. Andrews Undershaft."

"In 1598, Stubbes, a violent Puritan, speaking of May games, says: "Then the foolish people they laugh, they stare, they flewe, they mount upon formes and *Pues* to see the goodly pageantry solemnized after this sort."

"In 1636 the seats for the choristers in Trinity College Chapel, are called *pues*."

Thus it appears that for near 400 years *pue* bore occasionally the sense of bench or stool.

In my next I will quote what is said of the way in which worshippers were accommodated before the Reformation. G. B.

For the Churchman.

ESSEX COUNTY MISSION.

Mr. Editor,—It is mortifying and painful that it should be necessary so frequently to remind Churchmen of their neglect of duty in regard to the missionary operations of the Church—and particularly so that in our own Diocese of New York they are so frequently in a languishing condition. How often has the information been given that the fund of the Diocesan Committee are so low that the small quarterly stipend of their Missionaries cannot be promptly met—and in addition to this, that the most pressing calls for Missionaries at new stations cannot be complied with, owing to the want of means to meet the drafts of those who are already laboring in the field. Such is now the lamentable fact in regard to our Diocesan Missions; and your readers are aware of it, for it meets them whenever they unfold your sheet.

In your last paper the attention of Churchmen was called to the urgent and affecting appeal in behalf of Essex County. So affecting and urgent indeed do I feel it to be that I would only beg your readers to refer to it again, and I trust a moment's reflection will convince them that it would be deeply criminal to pass it by unheeded.

Mr. Editor, this call *must* be responded to—the Committee are right—they cannot add the name of another Missionary to their list, while those already upon it are not sustained by the prompt payment of the pittance which is their due. How then is this call to be answered? I reply, by special contribution. The field is an extensive and important one. It is *at home*—within our own borders. I have taken pains to inform myself upon the subject, and I find that an able, zealous, and *experienced* Missionary is ready to commence his labors. He waits but to hear our "God speed"—and can we withhold it? The County of Essex has but one Missionary of our Church at present; and as the appeal suggests, it is important that a *Missionary at large* should be appointed, who may be the means, under God, of planting the Church at various points where it is anxiously desired. To support such a Missionary at least $250 is required to be contributed here—a less sum—or the usual Missionary stipend of the Diocese, would limit his labors to but one or two points. Shall the Church lose this providential opportunity of securing the services of one so well known in the county and so well qualified to operate in this extended field? I trust not; but hope that prompt and efficient action, will enable the Committee at their next meeting to authorize the Missionary to enter at once upon his labors. As a beginning, I offer to contribute fifty dollars towards a fund of $250—for the appointment, as Missionary at large—or in like proportion towards a less sum as a stationary Missionary; but I sincerely hope that there is sufficient zeal among the members of our Church to accomplish the more desirable purpose and fill the station efficiently.

Pledges or subscriptions for the "Essex County Mission," will be received by Thomas C. Butler, Esq., at the Episcopal Church Depository, No. 20 John street, and to make the payment easy to those desirous of contributing, sums of $10 and upwards may be divided in equal *quarterly* payments—but any sum for the object will be thankfully received.

January 23d, 1844. T. K.

For the Churchman.

Mr. Editor,—The Bishop of Vermont has just addressed Four Letters to the "Bishops, Clergy and Laity of the Protestant Episcopal Church" in this country, on the several points extracted in your editorial notice of Jan. 20th. The first of these I have read, but have not had time as yet to do more than glance over the rest. The first seems to have been called forth by some practical difficulties in the Diocese of Vermont respecting the invalidity of Lay Baptism, connected with a case of "re-baptization," (so called) in *this* diocese, about two years ago. It is accordingly devoted to a consideration of that subject, and displays much research, with arguments pro and con. With these, I have no wish to meddle at present—perhaps not at all, although there may be statements and arguments not convincing to me. But what is the object of this Letter? Is it to instruct us on a truly important subject, in order to an intelligent individual or conventional action upon it? Then will it—as it should—be received with the respect and deference due the instruction of one of "the college of Bishops," (p. 5,) well known for his varied acquirements, and esteemed in his office; nor need he fear the obloquious title of "Dictator," on its account. (p. 65.) For, his Letter seems to have been dictated "in a proper spirit of Christian courtesy and affection." (p. 65.) Nor, on such a supposition is there any need of a quasi apology. (pp. 3–5. 65 ss.)

The Bishop, however, does make one, or what amounts to one, in giving his reasons for the course which he has taken, in addressing the Church. These are comprehended in the duty imposed upon him, by his consecration vow, to "*banish and drive away from the Church all erroneous and strange doctrines, contrary to God's Word, and both privately and openly to* CALL UPON AND ENCOURAGE OTHERS *to do the same.*" (pp. 4. 67.) We are to infer then, that "the invalidity of Lay-Baptism" is one of such doctrines." Is that so? Does the Church so regard it? Was it ever so regarded by the whole primitive Church, or was St. Cyprian looked upon in any way or degree, heretical, in the stand which he took respecting the matter? Does not the abrogation of the rubric permitting Laymen in the Church of England to baptize in a case of emergency involve more than a mere point of "order"? Does it not imply a *doubt*, if nothing more? And practically among us, has it not been left *formally* an *open* question, at least in respect of its being "an erroneous and strange doctrine?" The question seems to have come up in the General Convention of 1811, when something was said respecting those baptized in other communions. The Bishops suggested that in case of the membership of such persons being questioned, the question should be "solved," by bringing the matter to the test of whatever was considered by both parties, (i. e., the clergyman and the person received) as tending to the effect contemplated." (Bp. White's Memoirs, pp. 38, 317.) But it is not my intention to discuss the point.

Suppose, however, that any are not convinced by Bishop Hopkins's Letter—what then? For he admits that bishops may err, since "all are fallible." (Letter, p. 67.) It is doubtless our duty—the duty of us *all*—"to practice this first lesson in Churchmanship, namely, the submitting [our] private notions to the decision of the Church." (p. 64.) But we may have contradictory Letters on the subject; for the principle which calls out Bishop Hopkins, may call out another. Who shall decide? The Bishop indeed tells us, "When the bishops have assembled in those [General] councils, their whole object has been to discover the will of the Head, even Christ; and their decrees have always been promulgated upon the acknowledged principle, that they were according to the mind of the Lord, being the interpretation of his own Word, under the influence of his own Spirit." (Primitive Church, p. 317.) So he also quotes from the Oxford Tracts (No. 78) an extract from Bingham, which styling the Episcopal order "one episcopacy" and therefore free to do whatever they "thought necessary for the preservation of faith and religion," says: "This was the ground of their meeting in Synods, provincial or national, and sending their joint opinions or advice from one Church to another." (Letter p. 66.) True; but a Letter from one or more Bishops in their individual, official capacity is not a Synod, although as coming from such a quarter, respectfully to be received; nay, to be obeyed, provided its contents be approved by the Bishops acting in, and with the General Convention, (our only General Council,) guided by Scripture, as generally understood in the primitive Church. This body alone, if any, according to our ecclesiastical provisions, has the power of making Liturgical changes, involving statements of *formal* doctrine. And while it is hoped that the bishop is *only* preparing us for Conventional action, it is also hoped that the General Convention will oppose any such changes; at least, that there will be no such action as shall virtually, or expressly, introduce a rubric, like the one removed from the Church of England Prayer-book. Let those points of which there has been any doubt in the Church Catholic be received, but no legislation on those which may be esteemed doubtful.

I trust, Mr. Editor, I have not so written as to incur the censure of transcending my own sphere, or of saying harsh things under the protection of a "mask," or as to bring blame upon you "for the sentiments of your correspondent." (Letter 4, pp. 47 ss.) If I am censurable, you know to whom, when called upon, to direct the attention of my "Bishop, and other chief ministers, who according to the canons of the Church, may have the charge and government over" me.

January, 1844.

THE CHURCHMAN.

SATURDAY, FEBRUARY 10, 1844.

THE CHURCHMAN.—The Fourteenth Volume commences on the first of March next. At the commencement of the current volume we were compelled to strike a number of names from our list, for non-payment. We find it necessary to pursue the same course at the commencement of the next volume. All who are three years in arrears, without respect of persons, will be discontinued on the first of March until their bills are paid. Agents who have made collections will please inform us of the same without delay. THE PUBLISHER.

THE MINISTRY OF THE ESSENCE OF THE CHURCH.

It is remarkable that while a now distinguished Presbyterian minister, in arguing against the necessity of Episcopacy, has avowed the proposition that a ministry is essential to the Church, one of the Rt. Rev. Fathers of our Church should address a letter to his spiritual kindred in which he testifies an anxious solicitude to establish the converse of this proposition, and taxes his ingenuity to prove that a ministry is *not* essential to the Church. Dr. Wainwright, with the approbation and sympathies, as he had a right to suppose, of the whole Church, and particularly of her bishops, is engaged in a public disputation to prove that *Episcopacy* is essential to the Church; Dr. Potts denies this, but admits that a *ministry* is essential to the Church; and at this moment one of our own bishops steps forward and declares that both of these propositions are wrong, and no better than *Tractarian novelties;* that neither bishops nor presbyters are essential to the Church; but that a Church, *in the proper sense of the word,* may exist with any ministry or with none. It is a happy thing for us that the tendency of our age is not on the whole to infidelity; but that thousands of earnest men who believe in Christianity, and who believe also, from the force of natural reason, and from the common consent of Christians, that a divinely authorized ministry is necessary to the existence of the Church, are earnestly inquiring where that ministry is to be found. Bishop Hopkins will never convince those who are seeking for this ministry that it is not essential to the Church, or induce them to give over their search; but he will, we fear, furnish its opponents with the weapons of a more refined sophistry than they have been accustomed to use, and help them to fortify their erroneous and dangerous position.

However this be we deem it important at present to consider the ground on which this opinion rests; the opinion, we mean, that the ministry, though of divine institution, and necessary to a *well-ordered* Church, is not necessary to the *being* of a Church. The opinion is by no means peculiar to Bishop Hopkins; and though our attention has been called to it at present by a perusal of his "Letters," we shall endeavor to examine it on its own merits and without assuming the painful and very awkward attitude of opposition to its Rt. Rev. patron.

The ground of the opinion is a maxim which frequently occurs, not only in the Letters of Bishop Hopkins, but in the writings of Baxter and other non-conformists, and which is in truth, the root of all their views in reference to the relation of our Church to the Romanists on the one hand, and the various Protestant denominations on the other. The maxim is, that THE MINISTRY IS OF THE ORDER AND NOT OF THE ESSENCE OF THE CHURCH; necessary to its *well-being,* but not to its *being;* and we believe it to be perfectly safe to say that on the truth or falsehood of this maxim depends the cause not only of Low Churchism, but of all those Protestant denominations, in whose behalf the sympathies of Low Churchmen are most laudably enlisted, though not always, as we think, wisely, nor indeed charitably (since there can be no real charity except in accordance with truth,) expressed and directed.

It will be remembered that the remarks which we are about to offer assume the admission which is made by most Low Churchmen, (we do not use the term reproachfully,) and also by Presbyterians and by many others of our Protestant brethren, that the ministry is of DIVINE APPOINTMENT. The ministry, they allow, has the same GOD for its author as the Bible; it is therefore all important in its design; but it was never designed, they argue, to constitute the *essence* of the Church, but only to subserve its *order;* the *essence* or *being* of the Church consists, as they suppose, in its *faith* or *doctrine,* and therefore they regard the ministry as strictly speaking, an *accident* and not an *essential* of the Church. Hence the maxim, "The ministry is of the *order* and not of the *being* or *essence* of the Church."

Now in regard to this celebrated distinction we are first tempted to ask, Whence comes it? from Heaven or from men? Surely not from Heaven; for Heaven itself has no *being* apart from its *order;* and we defy the most acute intellect to form or express an idea of Heaven which does not include in it *order* as an *essential* element. Nor yet does it come simply from men; for what man does not see that all the works of God, while they continue His, have that being, and only that, which He has ordered or appointed them? Shall we greatly err, then, in saying that it comes neither from Heaven nor from earth; but from that midway region which, we who with Leibnitz reject a vacuum, may innocently suppose to be filled with dreams and metaphysics? In saying this it is not our intention to throw ridicule on the distinction. Indeed it is far too grave a matter to be lightly discussed. We intend seriously to express the belief that the distinction itself is merely metaphysical; and that the maxim founded upon it is morally and practically unsound and delusive. We will explain our meaning.

The order and truth of Heaven are metaphysically distinguishable; and yet in fact the preservation of the former enters into the *essence* of the angels who have kept their first estate, while the violation of it has deprived the fallen angels of *essential* goodness. The order and truth of Paradise are metaphysically distinguishable; and yet the preservation of the former would have kept man *essentially* righteous, while the violation of it has deprived him of *essential* righteousness and left him corrupt. In like manner the order and doctrine of the Church are metaphysically distinguishable; and yet the preservation of the former makes men *essentially* holy, while the violation of it (not, however, the unconscious continuance in its violated state) makes them unholy and wicked. What then is gained by insisting on this metaphysical abstraction, when, *in fact,* they who keep the order of CHRIST are made, *by* keeping it, *essentially* better and happier, and they who break it are made, *by* breaking it, more wicked and miserable?

But though not available for good the maxim is available for evil, since inferences are speciously drawn from it which are unsound and of dangerous consequence.

Thus it is often argued that as the *faith* of CHRIST is the *essence* of the Church, those societies which retain the *doctrine* without the *order* of CHRIST, are *essentially* Churches, though imperfect. Suppose it to be so; is not Satan essentially an angel, though imperfect? And is not apostate Adam essentially a man, though imperfect? But who ever thinks of insisting on such purely speculative truths? Man's metaphysics are a sorry substitute for GOD's appointment, and even the novelties of the Church are better than the sterilities of the schools.

But we deny the inference. We contend that the order and faith of the Church are only metaphysically separable; and that the moment they are *operative* the union of the two does, and their severance does not, make men what CHRIST designed them to be. And to say that this *differential* which makes some men to be, and others not to be, what our LORD designs and requires them to be is not essential, is to deny the essential distinction between good and evil, right and wrong.

Thus far we have gone on the supposition of the maxim being speculatively true. But is it true? Is it true that the ministry is of the order and *not* of the essence of the Church? This question deserves serious consideration.

The essence of a thing, we suppose it will be granted, *is that which is signified by its definition.* In other words, what a thing is rightly defined *to be,* that it *is;* and the definition expresses its *being* or *essence.* The advocates of this maxim quote a passage from Hooker in which he says: "Church is a word which art hath devised, thereby to sever and distinguish that society of men which profess the true religion from the rest which profess it not." Here *men* are comprised in the definition; and as the definition expresses the essence, men, and not doctrine only, are of the essence of the Church. Even according to this definition, therefore, the ministers of CHRIST, though not as such, are of the essence of the Church; and it surely has a paradoxical sound to say that the ministers of GOD are a part of the Church considered as men, and yet no part of it considered as ministers. But is the quotation from Hooker a *definition* of the Church? Does it express all that belongs to the Church? Did our LORD give only *doctrine* to be believed, and did he not also give *laws* to be obeyed? And if He instituted a ministry to be in or over his Church and provided for its perpetuity, is not that ministry a part of the Church? And if a part, ought it not to be included in the definition of a Church? For our own part we can consent to no definition of a Church which does not comprehend in it *order* and *law* as well as *doctrine* and *faith; ministers* as well as *people,* governors as well as those who are governed. If our LORD has given law, and order, and pastors to his Church in perpetuity, we deny the right of any man to say that law and order and pastors are mere *accidents* of his Church and not its *essentials,*—part of its very *being* or *essence.* A definition should be made in accordance with facts, and not to suit a preconceived theory; and facts, we apprehend, oblige us to define a Church to be a society of men professing the faith of CHRIST *and governing themselves by his laws;* or, a society of men united in the faith and sacraments of CHRIST *under lawful pastors.* If these definitions be allowed, then since the essence of a thing is that which is signified by its definition, all those who account the ministry to be a law or institution of CHRIST, must admit, we think, that the ministry is of the essence of the Church; and all who account Episcopacy to be a law or institution of CHRIST, and bishops deriving their authority by successive ordinations from the apostles to be the lawful pastors of the Church, must also acknowledge that Episcopacy and bishops are of the essence of the Church.

It must be evident, we think, to every reflecting mind that the truth or falsehood of the maxim which we have been considering depends on the question whether a ministry, with power to perpetuate itself, be or be not of DIVINE INSTITUTION. If it be, then nothing can be more obvious than that the ministry so appointed must be of the essence of the Church. If it be not, then it is equally plain that a ministry is not of the essence of the Church, but merely a human and variable expedient for the government of its affairs. To our minds this is so plain, that we cannot help thinking that they who deny that a ministry with power to propagate itself is of the essence of the Church, believe in its divine institution only in a very equivocal sense; much in the way that the (so called) Unitarians believe in the divinity of our Saviour. They cannot, as it seems to us, rest the ministry consistently and in good faith on our LORD's APPOINTMENT as a matter of indispensable and perpetual obligation; but they must rest it merely on *Apostolical precedent,* to be altered as temporary and local exigencies require. If this is their view, then they are perfectly consistent in saying that the ministry is not of the essence of the Church, but a matter left to the regulation of Christian discretion. But then ought they not in fairness to acknowledge that they do not believe in the *divine institution* of the ministry? and in consistency to acknowledge that the ministry which they advocate is no more than a worldly profession dependent for its support on worldly patronage? On this scheme Christian unity is a dream; the schisms and heresies which the Ancient Church condemned (to say nothing of modern ones) are excusable; division and separation are endless; and if even two or three are found to unite in Christian worship, their union is owing more to the fortuitous coincidence of men's thoughts than to the all-wise and merciful adaptation of our LORD's design to the necessities and wants of our fallen race.

It is undoubtedly true that many divines of high repute in our Church, have sanctioned the maxim against which we have been arguing, and a very natural reason for their doing so has been often assigned, viz., a desire to judge as favorably as they could of the European Protestants who at the time of the Reformation did not retain the Episcopacy, and thus to gain numerical strength against the Romanists. But what charity is it to the former to give them a better opinion of their state than is warranted by truth? And how are we better off in respect of the latter if what we gain in numbers we lose in the strength of our cause? And to deny the visibility of the Church, as they virtually do who resolve its *being* into *doctrine,* and to account every aggregation of men professing a vestige of Christian doctrine which may distinguish them from Jews and Pagans to be a Church, in the proper sense of the term, is no better than to surrender to the Romanists at discretion.

It is our comfort, however, that in this matter, we are to be governed by the Church herself, and not by the opinions of individual authors. And that the offices of the Church are constructed and that her usage proceeds on the assumption of a ministry (and that ministry, episcopacy,) being necessary to the being and propagation of the Church, are facts too plain to be denied. Our chief obligations to the Reformers themselves are due not for their opinions and writings, but for their having been the medium of transmitting to us the Liturgy, order and heritage which through GOD's mercy we still possess.

The author of a true proverb or heavenly maxim is a benefactor of his race; but the man who invents or palms on men a pointed and concentrated falsehood in the shape of an apothegm, does irreparable injury to their souls in this world and the world to come. Of course a counterfeit may be innocently passed; but never except by one who does not suspect its genuineness, nor even then without his being responsible for its consequences. To us the (so called) maxim, on which we have been commenting, seems to be a base counterfeit; and if it be so, they who have received, or were in danger of receiving it, for honest coin, should be thankful to the man who gives them reason even to suspect its genuineness. If the Church on earth has been appointed by GOD to consist of order and faith, then are both as necessary to its being as are body and soul to the being of man. The order of CHRIST without the faith of CHRIST is no better than a corpse; and the faith without the order of CHRIST can have no more visible reality on earth than a disembodied ghost. "THE CHURCH of the living GOD," divine in her order, divine in her faith: ESTO PERPETUA!

THE WORLD REVOLUTIONIZED by the true Religion and its Ministry, an ordination sermon by the Rev. JOHN NIEL MCLEOD, D. D., Pastor of the Reformed Presbyterian Church, New York, is valuable as containing a consistent, unequivocal, and to us entirely satisfactory statement of the doctrine of the Apostolic Succession. We thank Dr. M'Leod for his fearless testimony to the truth, and propose to insert a large part of his sermon in our columns. We cannot but think that if Congregationalists* and Presbyterians knew their own interests, they would universally take the ground on this subject so ably vindicated by Dr. Hopkins and Dr. Mason and other of their illustrious divines in whose steps, as respects the doctrine of the ministry, it is Dr M'Leod's honor to tread with a firm, as it is Dr. Potts's misfortune to shuffle with a doubtful step. This is what we desire, not to make proselytes, but to see these large and respectable denominations elevated in mass by the avowal and practical carrying out (according to the measure of their ability) of a divine truth which is necessary to give a solid foundation to the authority of the ministry and consistency and stability to the Christian Religion.

THE NEW MIRROR *of Literature and the Fine Arts. Edited by G. P. Morris and N. P. Willis.*

We are indebted to the publishers for the February number of this spirited and long-established periodical, and also for an extra containing the songs and ballads of Mr. Morris.

THE HOME CRITIC, is the prepossessing title of a new literary journal, among whose pledged contributors we find the names of Messrs. C. Matthews, E. A. Duyckinck, and W. A. Jones.

THE EVERGREEN, *or Church Offering for all Seasons,* promises to be "A Repository of religious, literary and entertaining knowledge for the Christian Family," and as such it should be everywhere welcome. The present number contains a portrait and biographical sketch of Bishop Seabury. It is edited by Joseph Salkeld, and published by J. Salkeld, 72 Chapel street, New Haven.

We acknowledge the receipt of the first number of Mr. Brownson's New Quarterly, on which we had intended to offer some remarks, but have been anticipated by a correspondent who has obliged us with a very satisfactory article which will appear in our next.

PARTING COUNSELS: *A Farewell Sermon on resigning the Parochial Charge of St. George's Church, Flushing, L. I. By the Rev. Frederic J. Goodwin, M. A.*

It is no common bereavement which deprives a parish of the pastoral care of such a man as Mr. Goodwin. The following extract from his "Parting Counsels" should be printed in letters of gold:

Let me, then, urge upon you, as my best and last advice, that in a time like the present, when the world seems arrayed against the Church, you, one and all, manifest your attachment for the Church, and adhere to the Church. It is a glorious Church. A thousand hallowed associations cluster around it. Apostles, Confessors, and Martyrs, have lived, and labored, and died, in its behalf. Millions, that are now in glory, from infancy to manhood, have been nurtured in its bosom. It is the Church of God. Jesus Christ is its chief corner-stone. He loved it, and gave himself for it. Its organization, its government, its ministry, are all from his direction and appointment; are all from Him. He has ever been with the Church, for good. He has preserved it in dangers, in persecutions, and in days of darkness. With Him as its Protector and Guide, it has weathered many a storm. It will outride other storms in safety. He has promised that it shall stand securely. The gates of hell shall not prevail against it. His own almighty arm is stretched out to shield, protect and defend it. He has never forsaken it; and he never will. His choicest blessings have ever followed it. He has transmitted it to us, with its Sacraments, its Doctrines and its Liturgy, in all their integrity. He has handed down its threefold ministry in unbroken succession, to the times in which we live. He will continue it unimpaired, until the world shall end. To the Church which God has thus signally blessed, you are privileged to belong. Shew to the world, that you prize your privilege. Continue firm in all those doctrines which it sets forth before you, as the faith once delivered to the saints. Continue firm in the use of that form of sound words which it has provided for the public worship of God. Venerate its sacred ordinances. Maintain, especially, your reverence for the Holy Sacraments, those blessed means of grace appointed for the remission of your sins. Fail not to bring your children to the font of baptism. Instruct them faithfully as to the nature and the claims of the Church into which they are thus admitted. As far as in you lies, lead every one, over whom you can exert a happy spiritual influence, to the table of your Lord. Persuade all, as you may, to avail themselves, with you, of those blessed means of grace, which God, in his Church, has placed within your reach. In a word, may you all be of one mind, in your zeal and devotion for the Church; and in your love and attachment for the word of God, and its best interpreter, the Book of Common Prayer. You will thus be sure to have holy and wholesome nutriment. You will thus be prevented from being carried about by every wind of doctrine. You will thus preserve union among yourselves. You will thus glorify God's holy name. You will thus be enabled to look joyfully forward to that great day, when, for your devotedness in the cause of Christ and his Church, He will love to own you as His; when this mortal shall put on immortality, and when the Redeemed of the Lord, with crowns of glory on their heads, and with harps of triumph in their hands, shall raise the enraptured song of glory, honor and salvation to Him that sitteth on the throne, and to the Lamb, forever and ever.

"S." suggests doubt as to the soundness of our argument designed to show an inconsistency between the two propositions that a ministry is essential to the Church, and that no particular form is essential. We were prepared to insert his article with some remarks in reply, when, on the eve of the day that our journal goes to press, we received a paper carefully folded and directed to our address; on opening which we found that the argument had been very handsomely impaled and exposed by a journal, the very last to which we would willingly be under obligation, which we have never seen except by accident, and just enough to confirm us in a disapprobation of its unholy design and principles, and the name of which we now for the first time trace with our pen—*The Protestant Churchman.* We had some misgiving about the argument while we were writing it, and the Protestant Churchman has obliged us by pointing out its fallacy:

Now, we would, with great humility, suggest, as an amendment of the reasoning of so profound a logician, that he should affirm no more of the particulars than he has affirmed of the universal; in which case the argument would correctly stand thus—

"A ministry is essential to the Church," therefore

"A ministry is essential to the *Presbyterian* Church:"

The universal being "*the Church,*" the particular "*the Presbyterian* Church."

But instead of descending from the universal "*the Church*" to the particular "*the Presbyterian Church*" the logician skillfully descends from the universal the "*ministry*" to the particular "*the Presbyterian ministry,*" and thus arrives at a most amazing conclusion.

And on the other part:

But, since "what is true of all the particulars is true of the universal," the correct form of the argument would be—

"The *Presbyterian* ministry is not essential to the Church."

"The *Baptist* ministry is not essential to the Church." And so on through all the particulars until we arrive at the universal—

"No *particular form* of ministry is essential to the Church."

So that the argument is worthless, and being worthless is easily shown to be ridiculous.

There is certainly no want of inclination or ability on the part of our opponents to expose our errors; and as when they *can* do so, they do it intelligibly and effectually, it seems fair to infer that it is only when they *cannot* do it that they do not attempt it, but resort instead to the cry of "Jesuit," and "subtle polemic."

A very appropriate present of a Font has been made to the Seaman's Floating Church, by the congregation of St. Mark's. It is in the form of a Capstan, with a shell on the top to receive the element. The whole is cut out of a solid block of marble and is yet to be seen at the marble works, 287 Bowery.

We fear that some of our readers will hardly forgive us for having so long delayed the excellent communication of "D." on our first page. It would have appeared three weeks ago but for the pre-engagement of our columns.

ST. JOHN'S CHURCH, WASHINGTON, D. C., the Rev. Dr. Hawley, Rector, after having been closed for some months that its interior might be remodelled, was opened on Sunday last (4th after Epiphany) for divine service. In alluding to the alterations the Rev. Rector remarked, that whatever might be thought of them as such, he was confident there would be but one feeling, and that of the liveliest satisfaction, that at least 150 persons more than before could now enter "the House of GOD, the gate of Heaven." Owing to the liberal and efficient aid of Mr Secretary Spencer and others of the congregation, the architectural skill and taste of Colonel Abert, this church is now what a church so situated, indeed every church ought to be, beautiful and convenient. When the lectern and font are supplied, and the Bishop's chair, the coup d'œil of the interior will be truly beautiful. Dr. Hawley's health, we rejoice to perceive, is improving.—*Communicated.*

Bishop Onderdonk requests that those Deacons of the Diocese who expect to apply for Priest's Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests information of what consecrations of churches will be expected, with notice of the times when it is supposed they will be in readiness.

On Sunday, Dec. 17, in the chapel of St. Peter's parish, Kemper College, Missouri, Mr. George W. Sill, Professor of Mathematics in the College, was admitted to the order of Deacons, by Bishop Kemper.

PREPARATORY EDUCATION OF CANDIDATES.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the Incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

JOHN M'VICKAR,
Chairman of Ed. Com., 8 College Green.

TO CORRESPONDENTS.

"Σ." "M. N." and "F. M." in our next.

From the Gospel Messenger.

ROMANISM, FOURIERISM, AND THE NEW YORK EVANGELIST.

It is not because we like to deal in such things as these, but because it seems unavoidable in this day of perpetual conflicts, that we must notice *some* of the vast number of such matters. Let those who really desire the knowledge, and would cherish the emotions that pertain to the Lord Jesus and his Church, consider calmly whither we are tending, if such views as we are about detailing are to be received and defended. Here is our first of the above trio.

From the report of a friend of the "Sodality of the Blessed Virgin," a Roman Catholic Society, now founded in the city of Washington, with the high sanction of the Pope, it appears that with the members of that association there is no need of reliance upon the merits of Jesus Christ, for says the Archbishop of Baltimore in his address, Dec. 10th, upon an occasion of the admission of members, "Societies of this kind are always commendable; but when I reflect upon what has this day assembled us together, and under whose auspices, [the Pope's as we understand,] I feel that you my brethren are in the true path towards virtue, for the cherished Mother of our Saviour watches with fond and devoted tenderness over all who give themselves entirely to her service. When I see 'Mary, the Mother of God,' inscribed upon your banner, it points me to the lovely *source from whence you derive the spirit of devotion which animates your hearts on this happy morn.* Falter not then, in the path you have selected, but when temptations, trials and sorrows assail you, ever have recourse to the sweet name of Mary, (for are you not about to be enlisted as her children?) and she will not desert you at the hour of need; but interceding with her loved Son will ask him to cast a pitying look upon these, the children of her love upon earth. And then how consoling the reflection, *when at the Judgment day, all will be tremblingly awaiting the final decision, to have our blessed Mother present you to her blessed Son, saying, these are my children, they have been faithful to me upon earth, accept now, my intercession for them, at this their time of utmost need.* Such is the reward destined for those who faithfully persevere in the honor due to the Mother of God."

Here then, it seems that all the mediation and merit that the soul requires for its everlasting peace, is that of Mary, a created being—an honored creature truly, but not the Scripture mediator between God and man, the man Christ Jesus. Here, therefore, the great doctrine of Atonement through the blood of Jesus, shed once for all, for the forgiveness of sins, is undervalued, and the Cross is made of none effect.

We now take another case. It is, however, with most painful sensations that we quote the language here given from the New York Evangelist, a well known journal of the New School Presbyterians. We do not this because we like to fill our readers with pain by reciting blasphemy of their Divine Master, but it seems a duty to warn them of the danger to which our day seems rapidly tending. The editor of the paper referred to, gives the following fearful treatment of our blessed Redeemer:

"What is the example which the sufferings and death of Christ afford? An example, if unexplained by any other circumstances, *the most frightful and disgusting the world ever saw.* If this were Christ's object, *he has most miserably failed.* HE NEVER MANIFESTED ANY EXTRAODINARY EXEMPLARY DEPORTMENT. * * * His anguish and cries, his bloody sweat in the garden, and his pitiful cry on the Cross seem to be *entirely unmanly.* The desertion of his friends, and the cruelty of his enemies, he might have borne with far greater composure. Many of his followers in all ages, have endured much sorer evils than he experienced, with far more apparent magnanimity and self-possession. So far from setting an example of patience and self-possession, in the hour of suffering and trial, he might be commended to the example of some of his own followers."

What a view of the Lord of Life, as he sinks under the weight of the world's iniquity! Can he who thus represents the Saviour have any esteem for his *Divine* character, or any reliance upon his merit and grace? Where is the value of his atonement for sin, if he is thus inferior to those who profess their faith in him? But we will not dwell upon language so full of what we can but regard as the blasphemy that rejoices the infidel heart, especially when it comes from the avowed Christian disciple.

One instance more is before us, and which we give under this head. It is from the Creed of the Fourierite Apostle, who has been much engaged in the establishment of a community of unbelievers, in Onondaga county. The plan is but following out the scheme of Fourier, to put forward another Fanny Wright and Owen system of Socialism, to establish colonies of Atheists whereever the minds of people have become so perverted and debased by fansticism, that they are prepared to adopt any scheme, however absurd or monstrous. We copy from a document entitled, "Articles of belief and disbelief, and creed, presented and read by John A. Collins, on the 19th of November, 1843." This, it is stated was assented to by all except three persons at Syracuse, and two of other places, whose names are given. Under the head of religion this sapient creed maker, or according to his own showing of the matter, creed annihilator, takes the following view:

"All forms of worship should cease—that all religions of every age and nation have their origin in the same great falsehood, viz., God's special Providences. That while we admire the precepts attributed to Jesus of Nazareth, we do not regard them as binding because uttered by him, but because they are true in themselves, and best adapted to promote the happiness of the race. Therefore we regard the Sabbath as other days—the organized Church as adapted to produce strife and contention, rather than love and peace—the Clergy an imposition—the Bible as no authority—miracles as unphilosophical—and salvation from sin, or from punishment in a future world, through a crucified God, as a remnant of Heathenism."

We shall add nothing more at present than to ask any reflecting and candid man to say for himself whether there is not about as much of blasphemy, idolatry and absurdity in one as in either of the others of the three cases given—that they all unite in discarding the Atonement for sin through the merit of the Cross and him who bled thereon, it is not difficult to see.

From the Commercial Advertiser.

Rev. Dr. Wainwright to Rev. Dr. Potts.

Rev. and Dear Sir,—I am quite as well aware as you can be how much of my last letter is strictly pertinent to the question now between us, whether Episcopacy is exclusively the Divine constitution of the Church, but I do not admit that any of it is irrelevant to the mode in which you have from the commencement conducted the discussion. This is a point, however, which I am perfectly contented to submit to the decision of our readers—simply begging them to remember that I am the respondent in this debate, and therefore in a measure compelled to await your movements, and to follow the course of argument you may adopt.

You have spoken more than once of my seeking to "avert the dreaded issue," and have called upon me, with what courtesy of tone and manner I will leave others to judge, to "come to it," to "come to it boldly," and to "prove" this and that. Now, sir, permit me to say that you entirely forget yourself, and lose sight of your true position, when you use this language.

You talk of bringing me to the point. So far from seeking to evade the point, my sole object has been to bring you to it. Not until you had put forth your FIFTH letter did I succeed in bringing you to advance one single step toward establishing the proposition you undertook to demonstrate, namely, that the doctrine of the necessity of Episcopacy to the constitution of the Church of Christ is *unscriptural,* &c., &c.

You *then* advanced what you called your FIRST ARGUMENT, in form as follows:—

"I. Because there is no warrant from the Word of God for making *any* particular external form of polity a condition," &c.

Now obviously this allegation contains no *argument,* unless the matter alleged be true. You boldly affirm that it *is* true. I pray you to consider that your affirmation does not necessarily make it true. I have denied your allegation,—I still deny it. It belongs to you, therefore, to prove it. This you have not done, nor have you advanced a single step toward doing it. So far, then, as concerns the question between us, *your "first argument" is as yet no argument at all; it is a solitary, unsupported assertion of yours, which I have denied.*

You indeed called upon me to disprove your assertion, and although I was not under any obligation to disprove what you were first bound *to prove,* I did, as I maintain, fully and fairly disprove it out of your own standards, and by the judicial action of your own General Assembly, supported by the authority of Scripture.

You still repeat this same call. I am sorry to be obliged to remind you again how illogical, not to say absurd, this demand of yours would be, even if I had done nothing more than simply deny your assertion. But it is due to my own character, both for moral fairness and logical accuracy, to vindicate myself against your reiterated charges of not coming "to the point," "dreading the issue," &c. I wish our readers, therefore, to bear with me while in a few words I endeavor, for the *last time*, to justify myself for the course of argument I have taken.

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* We say Congregationalists, because we are under the impression that while a majority of Congregationalists deny the doctrine of a mediate and derived commission to the ministry, a portion of them maintain the doctrine, and *that their system is universally based upon it;* none being recognized among them as ministers except such as have been set apart to the ministry by those who have been themselves ordained.

1. In the first place, then, I beg them to remember that you advanced an assertion and called upon me to DISPROVE it! Surely, sir, you cannot be so ignorant of the rules of fair discussion as to suppose that I was logically bound to do any thing more, in the first instance, than *deny* your assertion. The burden of proof (notwithstanding your continual declaration to the contrary) rested with you.

2. But, secondly, it may be thought, perhaps, that although, according to the strict rules of debate, the burden of proof rested upon you, yet inasmuch as your allegation was a *negative* one, it was hardly consistent with my professed anxiety to come to the main issue for me to stand upon my rights as respondent, and insist on your proving your negative allegation; but that if I did not admit it, I ought in fairness to waive the technical right and proceed to disprove.

I frankly admit that there are cases in which I should feel disposed to pursue this course. But this is far from being such a case. And why? Simply because the negative allegation which you call your "first argument," is tantamount to a *petitio principii*, a mere begging of the very point in question; for if there be "no warrant from the Word of God for making *any* particular form of polity a condition," then, of course, exclusive *Episcopacy is unscriptural;* but this latter is the very point you undertook to demonstrate. You might as well, therefore, not have advanced your "first argument" at all, but have persisted in the course first adopted and so long continued, but which I understood you in your fifth letter to abandon, namely, that of calling upon me to DISPROVE the main proposition which you undertook to PROVE.

If, therefore, I was justified in declining to disprove this main proposition until you had offered your proofs to sustain it, I should have been equally justified in declining to notice the allegation which you call your "first argument," any otherwise than by a simple denial of it, since it is only another form of re-asserting what you "pledged" yourself in your first letter to prove.

Your first proof, or argument as you term it, and your call upon me to disprove it, are no doubt a very ingenious mode of endeavoring again to accomplish what in the outset you tried and have constantly been aiming at, that is, to induce me to change places with you. I shall do no such thing. You are affirmant, I respondent. You are bound to prove exclusive Episcopacy "*unscriptural.*" I am bound to defend it. THIS I DESIRE OUR READERS NEVER TO FORGET.

There are doubtless inconveniences to yourself in the attempt to prove a negative, as you have undertaken to do. That is not my fault. You should have thought of that before.

3. But, thirdly, I did not insist on holding you to the strict rules of fair debate. I met your allegation with what I consider abundant argument to disprove it. The refutation I employed was partly *ad hominem*, (not *ad invidiam*, as by a strange confusion of different things you termed it.) I showed, namely, that whether the *matter* of your first allegation were true or not true, it was not an argument for *you* to offer; but in addition to this I positively denied, and as I say fully disproved, the matter itself of your allegation. I shall not go over that ground again.

I submit to our readers that I proved, from the authoritative standards of your own Church, as supported by Scripture, and the decision of your General Assembly, that A MINISTRY EXTERNALLY ORDAINED BY ORDAINED MINISTERS IS A DIVINE APPOINTMENT, AND CONSEQUENTLY NECESSARY TO THE CONSTITUTION OF A CHURCH, AND THAT THIS IS A SCRIPTURAL DOCTRINE.

A word now on the extraordinary notion of ordination put forth in your last letter. Notwithstanding your intimation that you know how to interpret your standards better than I do, I will be bold to affirm that neither the formularies of your Church, nor your accredited writers, teach or countenance any such latitudinarian doctrine You talk of a man becoming a lawful minister by (1) "strong and pious desires to honor our Master in the preaching of the Gospel; (2) requisite endowments, and (3) the invitation of the Church, (embracing the ministry and the people,) calling the individual to the exercise of his gifts"!!! I am persuaded that the most learned, sound and accredited living doctors of your Church would scout the idea of any man, whatever his "strong and pious desires" and his "endowments," acquiring any part of his authority as a minister in virtue of an "invitation" of the "people." And they will tell you, moreover, that he would have the authority of a minister if ordained by imposition of hands of the "ministry" of the Church, even though he and his ordainers should happen to have erred as to his "strong and pious desires," and even though the "people should never have invited" him "to exercise his gifts."

In my last two letters I pressed upon you a question in regard to ORDINATION, namely, *whether a man can be a lawful minister of Christ unless he has been ordained by imposition of hands by other similarly ordained ministers.*

You say that you have answered it "again and again." I am obliged to reply that, to my apprehension, you have not answered it at all. Excuse me for saying my belief is that you dare not categorically answer it, yes or no. At all events, I submit it to the judgment of the sound theologians of your own Church, that you have not answered it.

Instead of answering it you have over and over again confounded it with another question, which I have not yet touched upon. You have confounded ordination with succession, besides totally misapprehending the true notion of succession, as I will at a proper time show. It is enough for me to tell you that ordination and succession, however closely connected, are yet *two* perfectly *distinct things*, and not to be confounded.

Whether, on the one hand, your instinctive foresight of what I might build upon your *admission* of my doctrine concerning ordination, (which I contend is also your Church's doctrine,) and on the other hand your dislike of the position as toward your own Church in which you would be placed by an unqualified denial of it, led you to *evade* the point concerning ordination, and confound it in advance with an erroneous notion of succession—this I shall not decide.

That you have confounded ordination and succession I assert, and leave it to your sound theologians to decide between us.

If you had answered my question concerning ordination, the way would have been immediately open to the question concerning succession—a question you most unaccountably imagine I am desirous to avoid. It is the very question I am anxious to reach.

I pressed the point concerning ordination solely to get at the question concerning succession. I assure you there was no design to entrap you—no unworthy artifice in my course. I supposed, and still I suppose, that between a sound Presbyterian and myself there is no difference, either in regard to the necessity for an externally ordained ministry, or in regard to the Apostolical succession of that ministry, but that the doctrine of both our Churches on these two points is *perfectly identical;* that there is no difference in *principle;* and that the sole question between us is—whether the ordaining power is given by Christ to all the presbyters, or limited to a certain number of chief presbyters or Bishops.

The correctness of this supposition I also refer to the decision of the intelligent theologians of your own Church.

In conclusion, I simply desire our intelligent and candid readers to judge whether the whole amount of *argument* you have advanced in support of your position, that exclusive Episcopacy is "unscriptural," is any thing more than a solitary *allegation*, unsupported by a single proof from you, and on my part denied and disproved.

Will you now produce *other* proofs for your allegation:—or, will you join with me in submitting this which you term your "*first* argument" as sufficiently discussed, and proceed to your *second* argument in proof that my dogma—no Church without a Bishop—is "unscriptural?" I submit that one or the other of these things is what the public and myself have a right to expect.

I am, Rev. and Dear Sir,
Your obedient servant,
JONA. M. WAINWRIGHT.

February 5th, 1844.

THE JEWS IN RUSSIA.

Zurburg, on the Niemen, Nov. 12.

The Imperial ukase, according to which al Jews living within 50 wersts from the western Russian frontier are to transmigrate to the interior of Russia, is beginning now to be executed. In 33 towns and boroughs of the western frontier of Lithuania, orders were received towards the end of last month by the Jews, from Government, that the heads of all Jewish households should declare, before the authorities of their abode, to which place they intended to emigrate with their families, as Government wants to retain a control over the numerous emigrants. The places to which emigration is permitted have also been strictly prescribed by the higher authorities. They are the seven governments (counties) of West Russia—Wilna, Grodno, Witepsk, Mohilew, Minsk, Volhynia, and Podolia, where already the Jewish over-population is so great that only a dreary future is waiting these new emigrants. The governments of St. Petersburgh, Finland, Esthland, Lievland, Courland, Moscow, Smolensk, Pleskow, Twer, Novogorod, Olonez, Archangel, Wologda, Jaroslaw, Kostroma, Wladimir, Nishnei-Novogorod Tambow, Kasan, Tula, Kaluga, Orel, Kursk, Woronesch, Kiew, Tschernigow, Pultawa, and the Ukraine of Slobod, are particularly cited as being excluded, and the Jews are also reminded that according to the general laws they are not allowed to emigrate to foreign countries. The 33 communities, the smallest of which counts nearly 500 souls, and the largest about 6000 souls, have been plunged into such nameless desolation that the language of the tenderest compassion can find no words for it. During the last six months these communities have tried every lawful means and every possible channel to modify and to mitigate the ukase; deputies were sent to St. Petersburgh, showing to evidence by documents and testimonials from the authorities, that of 100 smugglers caught, scarcely five were of the Jewish persuasion, and that of the 33 communities 17 had not traded in smuggled goods for the last 14 years, as if they had foreseen the doleful end; but all these representations were useless, as also the written representations of the German communities remained without effect. As regards now the declaration of the place of emigration, which has been demanded by Government from all Jewish family heads, 19 communities, those of Polangen, Krotingen, Dorbian, Garsten, Jarubowo, Szaltanten, Skud, Meiszaden, Plungian, Ritowa, Korzian Wewoszan, Nieustadt-Zugit, Chwedan, Skodwill, Tauroggen, Erswalsk, Rosiane, and Jarburg, have declared that they will not obey this injunction. They declare that they consider their fireside, where they were born and brought up, as their only home; that with all love for their Russian fatherland, they cannot look beyond this fireside for another home; and if Government intended to inflict an exile upon them, then the same high authority might also designate the final place where the homeless were to find rest, in order that posterity and history should not say that they had by their own choosing deprived the ukase of its cruelty and harshness. This resolution, agreed to by the 19 communities, has been sent to St. Petersburgh, and a reply is still expected, although there is altogether very little hope left.—*German Universal Gazette.*

SCOTLAND.

My anxiety is not for the Church's temporal prosperity, for riches given to us in our present state of apathy would only make us worse. (We may thank God he suffers us to be poor.) My anxiety is to see the Church bestir herself for the welfare of the souls of the unhappy people of Scotland. I am persuaded that the Church, under God, is the only instrument for healing, not only the sad divisions in the country, but also for bringing up the people in the nurture and admonition of the Lord. Scotch irreligion and immorality are truly appalling, even in the most rural districts; so much so, as a few years ago to attract the notice of several Presbyterians to the demoralized state of farm servants. The most solemn occasions of their meetings, their preachings, as they term the seasons for communion, are too commonly shockingly profaned by every sort of licentiousness. As they are held at various times, crowds come from distant parishes to attend them, and the scenes which Burns describes in his "Holy Fair," are in this enlightened age and in this moral country acted over again. It is not Episcopacy, but godly, righteous, and sober living which the people hate. Give them sermons, long and loud, to criticise, and not to obey or profit by, and any one may form an audience. Bid them kneel, and pray, and confess their sins, and examine their consciences, and that not lightly, and after the manner of dissemblers with God; these are duties they cannot away with. Scotland has had many ecclesiastical convulsions and revolutions, in close succession, from the murder of Cardinal Beaton. Her reformation is still in the womb of time. It is a gross misapplication of that sacred word, (under any limitation,) to any period when corruptions of one kind are swept away to make room for others. "Thou that abhorrest idols, dost thou commit sacrilege?" doubtless, St Paul would have indignantly asked of those who wore, and still wear, in the estimation of many, the stolen cloak of Reformers. Had Knox and his followers been reformers indeed, they would have led their bands of Iconoclasts against the strongholds of the sacrilegists, and compelled a restoration of property once solemnly dedicated to the service of Almighty God.

In conclusion, I must protest against your correspondent of "M. C. Oxon" calling the Church of Scotland a daughter of the Church of England. She is no daughter of England, in any sense, nay, rather England owes her filial reverence, seeing that Northumbria and other northern parts of England were added to the Church through the preaching of Scottish apostles and evangelists. Two of our kings, James VI. and Charles II., it is true, sent men to England to obtain consecration when the Episcopate had ceased, but the Church of Scotland, though in disorder, was not annihilated. The houses of God were many of them in ruins, but many living temples of the Holy Ghost still remained; to purify them, England did indeed lend a helping hand, when she gave ordination to our fathers, and thus dutifully ministered to the necessities of her mother. The Church of Scotland is of oriental not occidental origin. From the East, the bright beams of the true light shone upon her in her darkness, illuminating and fertilizing her mountains stern and wild. From the West came her corruptions, casting o'er all their lengthening shadows, and night came upon our land, again bringing forth its deeds of darkness. And the vials of wrath were poured out, and the chief angel of the Church was smitten, the candlestick removed, and the name of St. Andrew's, time honored, blotted out. It makes one's heart bleed to think upon our departed glories, our zeal quenched, our missionary labors ceased. These sad things are written not to uncover a parent's nakedness, but to arouse her, by one of the humblest though not least affectionate of her sons.—*Correspondent of the English Churchman.*

DIED.

In this city, on 1st instant, WILLIAM W. DOUGHERTY, Esq., in the 60th year of his age.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, February 11.—Sermon by the Rev. Professor OGILBY, on "The *Character* and *Results* of the English Reformation."

ST. CLEMENT'S CHURCH, Sunday evening, Feb. 11th.—Sermon by the Rev. SMITH PYNE, on "*The Ministerial Commission.*"

SUNDAY EVENING LECTURES TO YOUNG PERSONS.—This course of lectures will be continued in the Mission Church of the Holy Evangelists, Vandewater st., through this and the following month.

The Rev. BENJAMIN EVANS will lecture next Sunday evening, February 11th.

The Rev. JOHN HENRY HOBART, Sunday evening, February 18th.

The Rev. Dr. WAINWRIGHT, Sunday evening, February 25th. The usual Quarterly Collection will be taken up on that evening.

Service to commence at 7½ o'clock. Feb. 10.

☞ The Rev. CHARLES D. JACKSON will deliver a Sermon to the Young, being the Seventh in the Course, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk streets, on Sunday evening next. Services to commence at half past seven. Feb. 10.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The regular meeting of the Board of Managers will be held on *Tuesday* next, the 13th instant, at 5 o'clock, P. M., at the Church Depository.
WILLIAM H. BELL, Sec'y.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The regular meeting of the Board of Trustees will be held on *Tuesday* next, the 13th inst., at half past 5 o'clock, P. M., at the Church Depository.
PIERRE E. F. MCDONALD, Sec'y.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. • Jan. 6, 1844.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Newitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. Jan. 6, 1844.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.
C. H. WILLIAMSON,
Jan. 6, 1844. 72 Murray street.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Jan. 6, 1844.

CALENDAR.

FEBRUARY.

11.	Sexagesima Sunday.
18.	Quinquagesima Sunday.
21.	The first day of Lent, commonly called ASH-WEDNESDAY.
24.	St. Matthias the Apostle.
25.	First Sunday in Lent.
28.	Ember Day.

MARCH.

1. 2.	Ember Days.
3.	Second Sunday in Lent.
10.	Third Sunday in Lent.
17.	Fourth Sunday in Lent.
24.	Fifth Sunday in Lent.
25.	The Annunciation of the Blessed Virgin Mary.
31.	Sunday next before Easter.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Septuagesima Sunday, February 4th, in St. Luke's Church, admitted to the Priesthood the Rev. Reuben Riley, Deacon, the Assistant Minister of the Parish. Morning Prayer was read by the Rev. Charles W Hackley, D. D., Professor of Mathematics in Columbia College, assisted by the Rev. John D. Ogilby, D. D., St. Mark's Church in the Bowery, Professor of Ecclesiastical History in the General Theological Seminary, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. John M. Forbes, the Rector of the Parish. The same Presbyters, and also the Rev. Liburtus Van Bokkelin, Instructor in St Paul's College, College Point, Queen's county, united with the Bishop in the laying on of hands.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

Quinquagesima Sunday, February 18, Church of the Annunciation.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Second Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 31st, has received the following contributions:

From St Bartholomew's ch, N Y, per S Cambreling, treas'r, $63 37; contributions of the Missionary station, Selma, Ala, per Rev L B Wright, $71 62; monthly offering of St Mark's ch, per Rev Dr Anthon, $50; children's Christmas offerings, half, $8 55; St John's and St Luke's parishes, Kanawha, Va, $15; through E Wilcox, R A, Phil, Trinity ch, Phil, S S Christmas offerings, per Rev Dr Coleman, $40; Female Bible Class of same, $2; Christmas offerings, St Paul's ch, Steubenville, Ohio, $10 50; Sunday schools of same, $1; Christmas offerings, Gloria Dei ch, Phil, $6; do, Christ ch, Reading, Pa, $5 36; Sunday schools of same, $1 99; do, of St Paul's ch, Chillicothe, Ohio, $13; do, St John's ch, Piqua, O, $16; Christ ch, Leacock, $6; a lady of the West, per editor of the Banner of the Cross, $10 05; St John's ch, Norristown, Pa, half, $10; Sunday schools of same, half, $2 50; Christ ch, Raleigh, N C, per Rev R S Mason, D D, rector, $40; through N R Middleton, Esq, R A in Charleston, S C, Grace ch, Sullivan's Island, and Church of the Messiah, North Santee, for Illinois, $20; St John's ch, Berkeley, $15; Charlestown Missionary Lecture for December and January, $47 69; St Stephen's chapel, $8 14; St James's ch, St James's Island, $5; St Michael's ch, Charlestown, $74 37; donation of Mrs E A Clarkson, $25; do, of W Clarkson, Esq, $25; do, of a lady of St Michael's ch, for mission in the West, $15; St Stephen's and Upper St John's, per Rev W Dehon, $60; a friend of Missions, per Rev C C Pinkney, $25; St Philip's ch, Charleston, $105; St Peter's ch, Charleston, S C, for mission at Athens, Ga, $31 32; Sunday school of do, for mission at Marietta, Ga, $4 68; Trinity ch, Newark, Sunday school Christmas offering, half, $5 95; through Charles Seymour, Esq, treasurer of Western New York, from St John's ch, Ithaca, $14 50; S S of do, $1 21; Factoryville, $2; Richmond, $3; St John's ch, Canadaigua, $10 36; Rome, $7 20; Trinity ch, Geneva, $72 76; do, for Illinois, $2 50; for Ohio, $2 50; Trinity ch, Utica, $11; Zion ch, Pierrepont Manor, $11; St Thomas's ch, Bath, $8 40; St Paul's ch, Stafford, $3; Hunt's Hollow, $2; Waterloo, $3 67; Grace ch, Utica, $20 70; Geneva, $10 20; Zion ch, Fulton, $2; Grace ch, Lockport, $5; St Paul's ch, Buffalo, $88; St Paul's ch, Syracuse, $13 45; Honeye Falls, $2; East Bloomfield, $3; Centrefield, $2; Auburn, $10; Trinity ch, Buffalo, $20; St Paul's ch, Mayville, $2 30. Total, $1158 84.

THOMAS N. STANFORD, Treasurer,
Feb. 7, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 31st ult, has received the following sums:

From St Bartholomew's ch, New York, part of monthly collection, $63 38; Rev Dr Coit of New Rochelle, subscription to Rev Mr Southgate's mission, $25; Ladies' Benevolent Circle of All Saints' ch, Portsmouth, O, $20; per E Wilcox, Esq, R A, Phil, from Young Ladies' Bible Class, Trinity ch, Phil, per Rev Dr Coleman, $2; St Paul's ch, Steubenville, O, Christmas offering, per Rev J Morse, net, $7 31; S S of same ch, $1; 4th semi annual contribution of Rev Dr May and S schools and teachers of St Stephen's ch, Wilkesbarre, Pa, for education of a Greek girl at Athens, $40; Christmas offering of Sunday school of Christ ch, Reading, $10 72; S S of same ch, $3 66; change, 32 cts—$14 70; one half, $7 35; Christ ch, Phil, for Africa, from Female S schools, 2d annual payment, for education of John W James and Benj Dorr, $40; from Miss Hutchins, for education of J W Hutchins, per Miss Dacosta, $20; Mrs H M Coffin, Directress of Female S school of St Andrew's ch, Phil, for schools in Athens, $21 37; S schools of St Peter's ch, Berkley, N J, per Rev Mr Harrold, for Africa, $2 64; St Paul's ch, Chilicothe, O, Christmas offering, per Rev J Britton, $13; St John's ch, Piqua, $5; Christ ch, Leacock, $5; per Rev E Buchanan, Male S school, Christ ch, Phil, for a Chinese boy under Rev Dr Boone, 1st annual payment, $20; mite box, Jesse E Jacobs, per Rev Levi Bull, $3 64; teachers and scholars of Female S school, St James's ch, Phil, for education of Henry and Helen Morton, at Cavalla station, Africa, $40; col'd class of St James's ch Sunday school, for Africa, $7 20—$235 51; through E Wilcox, R A, Phil, from St John's ch, Norristown, Pa, half, $10; S school of do, half, $2 50, per Rev Mr Stern—$12 50; from one of the subscribers to the Constantinople Mission, by the Rt Rev W R Whittingham, D D, $25; monthly offering of St Mark's ch in the Bowery, $3 87; for Rev Mr Mile's Mission, $5; S school Christmas offering, half, $8 55—$17 42; Prof D R Goodwin, Brunswick, Me, $9; through W H Barnewell, rector, St Peter's ch, Charleston, S C, a member of S ch, for Hospital in China, $60; St Peter's S school, for education of Chinese boys, $30; S school Christmas offering, for Africa, $4 69; Ch offering, for Africa, $31 31; Christ ch, Poughkeepsie, per Rev Dr Reed, rector, $30; Rev A C Cox, rector of St John's ch, Hartford, Ct, subscription to Constantinople Mission, $25; from a member of St John's ch, Hartford, subscription for Constantinople, $25—$50; S school Christmas offering of Trinity ch, Newark, N J, per Rev Mr Henderson, rector, half, $5 95. Total, $619 76.

J. SMYTH ROGERS, Treasurer,
New York, February 7, 1844. 57 Wall-st.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since acknowledgment of 31st ultimo, the following contribution, viz:—

From St Mark's ch in the Bowery, N Y, Rev Dr Anthon, rector, $100.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Feb. 7, 1844. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 31st ult., the following contributions, viz:—

From St Mark's ch in the Bowery, N Y, Rev Dr Anthon, rector, from monthly offerings, $3 50; St Paul's ch, Waddington, Rev John A Childs, $4 81; St Clement's ch, N Y, Rev E N Mead, rector, $21 56. Total amount, $29 87.

C. N. S. ROWLAND, Treasurer,
February 7, 1844. 55 Water street.

The subscriber acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St Philip's ch, Phillipstown, Rev Robt Shaw, $1. Trinity ch, New Rochelle, Rev Dr Coit, a church offering, $28 12. Total amount, $29 12.

JAMES F. DE PEYSTER, Treasurer,
New York, Feb 7, 1844. 51 South-st

SAILOR'S FLOATING CHAPEL.—Received since 1st February, from St Thomas's ch, collection, $123 41; from St Mark's ch, $100; from Ascension ch, $100; from Henry Chauncey, Esq, $100. Total amount, $423 41.

B. S. THOMAS, Treasurer,
Feb. 7, 1844. 39 Nassau street.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Mr Butler, from F, $15.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.

February 6, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following sum for the benefit of the poor:

From F, by T C Butler, Esq, $15.

Further donations will be thankfully received, if left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, at the Depository, 20 John street; Mr. Sparks, Churchman office, 109 Nassau street; or with Jesse Pound, 50 Fourth street. Feb. 7, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, $5; from J A M'Vickar, M D, $2; by Stanford & Swords, from "U Z, residing out of the city," $5; from T H, $5; by Thomas C Butler, Esq, from F, $10.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

February 7, 1844.

FOR SALE, pew No. 50, in St. John's Chapel, North aisle, and extending into the body of the Church. Price, $500.
Enquire at No. 83 Murray street. Feb.3—tf

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

NEW ENGLISH THEOLOGICAL BOOKS.

NOTES on the Episcopal Polity of the Holy Catholic Church, with some account of the developments of the modern and religious systems, by Rev. Thomas W. Marshall, B. A., 8vo., $3 50.

Sermons; bearing on subjects of the day, by John Henry Newman, B. D., 1 vol. 8vo., $3 50.

Researches into the Ecclesiastical and Political State of Ancient Britian under the Roman Emperors, by the Rev. Francis Thackeray, 2 vols., 8vo., $6.

Notes on the Parables of our Lord, by Rev, Henry C. French 2d edition, enlarged, 8vo., $3 75.

Tracts of the Anglican Fathers—Doctrine—Discussion—Practice and Prayer, 4 vols. 8vo., $10.

The Works of Daniel Waterland, D. D., with a review of his Life and Writings, by Bishop Van Mildert. A new edition with indexes, &c. 6 vols. 8vo., Oxford, $20.

A Treatise on the Corruptions of Scripture, Councils and Fathers, by Rev. Thomas James, 8vo., $3 50.

A Companion to the Study of the Holy Scriptures, by the Rev. James Coghlan, M. A.. 8vo., $3 50.

The Anglican Church in the Nineteenth Century, translated from the German of F. Uhden, 8vo. $2 75.

Garbett's Bampton Lectures, 1842, 2 vols., 8vo. $7

The Moderation of the Church of England, by Timothy Puller, D. D., a new edition, 8vo., $3 25.

Archbishop Usher's Body of Divinity, a new edition, reduced in price, 8vo., $2 75.

South's Sermons, complete, a beautiful new edition, 5 vols. 8vo. Oxford, $15.

D. APPLETON & CO. receive by every steamer all the most important Episcopal publications of Oxford and London. Feb. 10.

NOW READY—No. II. of the *History of the Protestant Episcopal Churches* in the City of New York, containing two splendid engravings, the one of St. John's Chapel, the other of St. George's Church, and a full and detailed description of New Trinity. Price, twenty-five cents. Also,

A Pastoral Letter to the Clergy and People of his Spiritual Charge, by BENJ. T. ONDERDONK, D. D., Bishop of New York.

A limited edition of the above letter in pamphlet form has been printed. Price 6¼ cents. Also,

The Church—The Faith—Tradition. A Sermon by the same author, upon the the distinctive doctrines of the Church. Price 12½ cents.

ONDERDONK & FORREST,
Feb. 10—2t 4 John street, near Broadway.

CHURCHMAN'S LIBRARY. The second number for January, is now out; and the third number containing the conclusion of the "English Reformation," by Massingberd, and the commencement of "Church Clavering," is in press. J. R. DUNHAM.
Flemington, N. J., Feb. 6, 1844.
General Agent for the city of New York,
Feb. 10. J. A. SPARKS, 109 Nassau street.

THE MINISTRY OF MEN in the Economy of Grace and the Danger of Over-valuing it. A Sermon preached before the University of Oxford, by Edward Hawkens, D.D., Provost of Oriel College, and Canon of Rochester. Price 12½ cents.
D. APPLETON & CO.,
Feb. 10—2tis 200 Broadway.

MR. NEWMAN'S NEW VOLUME. D. APPLETON & Co. will shortly publish—Sermons; bearing on the Subjects of the Day, by John Henry Newman, B. D. One volume, 12mo. Feb. 10.

FOR SALE, a Vault in Greenwood Cemetery situated on "The Route" over Sylvan Lake. It has Marble Entablature and door with lock, &c. The key and particulars can be had of Mr. Wilson, at the first entrance to the Cemetery, or of Fisher & Bird, 287 Bowery. February 10—4t$

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Babtist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 27.

THIRD EDITION CHURCH ALMANAC.

THE P. E. Tract Society are now printing a third edition of the Almanac, with the list of clergy corrected to the time of going to press.

The edition of the work on Episcopacy, by the Right Rev. H. U. Onderdonk, and Reviews of Rev. Albert Barnes, and Dr. Miller of Princeton, being nearly exhausted, a new edition will be put to press, by the Protestant Episcopal Tract Society, 20 John street.

February 3.

FRENCH LANGUAGE.—Rev. C. H. WILLIAMSON continues giving lessons in the French language. He has a class for *beginners*, and one for those who are *far advanced* in the study of the language. Each class meets twice a week.

For more particulars, apply at No. 72 Murray st.
Jan. 27—4t$

TO FAMILIES.—For sale, two capacious, dry, and well built family vaults, on the east side of St. Matthew's Church, Christopher st. For particulars, apply at No 50 Fourth st. Jan. 27.

WANTED, a first rate *Soprano* Singer, every way qualified to take the lead in a Church in this city. The salary will be liberal. Inquire at this office.
Feb. 3—tf

WANTED.—A situation by a middle aged woman, as nurse to some respectable family in the city or country. She has had charge of a nursery for a number of years, in which she has made herself generally useful, and has given entire satisfaction Inquire 176 Division street. Jan. 27—3t$

WANTED, a respectable Canvasser, a Churchman, for a religious periodical. To a man of good address, well recommended, it can be made an object. Apply at 109 Nassau street. Feb. 3.

ST. ANN'S HALL, FLUSHING, L. I.
REV. J. F. SCHROEDER, D. D., RECTOR.
NEW ARRANGEMENTS—TERMS REDUCED.

AT the instance of a number of his friends and patrons, the Rector has made certain *new arrangements*, with a view to extend the influence and increase the usefulness of this Hall, as an institution dedicated to the cause of FEMALE EDUCATION UPON CHRISTIAN PRINCIPLES, *associating sound learning and elegant accomplishments with religious motives.*

Buildings and Grounds.

The buildings, since the first opening of the Hall, in the year 1839, have been greatly improved and enlarged The classic beauty of the main edifice, (111 feet long,) with its spacious saloon, (nearly 60 by 40 feet;) the grounds, elegantly ornamented with a fountain, and a large and well furnished green-house, (56 feet in front;) the extensive vegetable and flower gardens, comprising an area of more than three acres; the alluring walks and drives in the neighborhood; the delightful land and water scenery; and the convenient distance of the institution from the city of New York, combine to render it, in these respects, just such a spot as to meet the wishes of parents, who, while providing for the *intellectual culture* of their daughters, would not lose sight of the best means for securing their *health and happiness.*

Course of Studies.

The course of studies embraces all the branches of literary and scientific knowledge imparted in schools, seminaries and colleges; and affords every facility for acquiring a thorough English, French and Classical education. It is conducted by the Rector, with the aid of a number of able resident teachers, and of eminent lecturers.

At the present time, (February 1st, 1844,) there are classes in Reading, Orthography and Definitions; Grammar, Criticism and Composition, Civil and Ecclesiastical History and Geography, Physiology, Natural Philosophy, Arithmetic, Algebra and Geometry, and Ancient and Modern Languages and Literature. The students of NATURAL PHILOSOPHY enjoy the advantages afforded by the *extensive Philosophical Apparatus* belonging to the institution. In LATIN, there are several classes, studying Jacobs' Reader, Cicero, Virgil and Horace; and in GREEK, beside the less advanced pupils, there is a class reading Homer and Euripides.

Two FRENCH *Ladies* reside in the family, and offer every desirable means for the thorough study of the French language, and for daily *French conversation.*

An extensive course of ENGLISH AND GERMAN LITERATURE has been carefully prepared for the pupils in this department, and is pursued with the happiest effect.

Soon after March 1st, several of the classes will resume or commence the study of Mental and Moral Philosophy, Logic, Rhetoric, Botany, Chemistry, Natural History, Mineralogy and Conchology.

Library and Cabinet.

In the LIBRARY, selected with much care and at great expense, are reposited a choice collection of several thousand books, maps, charts and engravings, relating to every department of ancient and modern arts, science and literature.

The CABINET OF NATURAL HISTORY, which occupies a spacious apartment exclusively devoted to the subject, contains a very large collection of choice native and foreign specimens; and, by means of a correspondence and exchanges with distinguished naturalists, at home and abroad, there are secured abundant materials for illustrating the *Book of Nature.*

Accomplishments.

The accomplishments comprised in the arrangements of the Hall are vocal music, instrumental music on the piano, guitar, harp and organ, drawing, oil painting and modelling in clay, and callisthenics and dancing, as a recreation, and a means of imparting ease and gracefulness. Instruction is afforded also in a variety of other elegant accomplishments.

Exercises and Recreations.

Contiguous to the main building of the institution is a CALLISTHENIUM, with a number of contrivances to promote cheerfulness and afford healthy recreation. Every pupil is encouraged, moreover, to plant and cultivate flowers and shrubbery, in the extensive GARDENS attached to the Hall, and thus become practically acquainted with botany and horticulture. The GREEN-HOUSE offers many allurements by its large collection of indigenous and exotic plants. Facilities are afforded for exercises in HORSEMANSHIP; and, beside walking excursions, other recreations in the open air, such as archery, are recommended and encouraged.

Religious Department.

The Rector devotes his personal and particular attention to the spiritual prosperity of all the members of the family. The CHAPEL, in a building distinct from the main edifice, but connected with it by a covered way, is furnished with a baptismal font, communion-table, reading-desk, pulpit and organ, and is open every day for Morning and Evening Prayer, and at least twice for Divine Service on the Lord's day. It is used for religious purposes, and for none other. As a Presbyter of the Church, the Rector is free to avow his ardent attachment to her doctrines and worship; and his purpose is, by the help of God, in every way to impart the spirit of her devotions to all those, who are or may be placed under his care, and to render religion attractive and interesting.

The SCRIPTURES are daily expounded in course; and there is a Sunday Bible-class, including all the pupils of the institution. A familiar acquaintance with the Sacred Volume is made a prominent object, and regarded as an essential part of female education.

The members of the Hall enjoy the benefit of a stated annual VISITATION BY THE BISHOP, who attends recitations of the classes in all the studies pursued, and acquaints himself with the condition and prospects of the institution, with a view officially to report thereon to the Convention of his diocese. In his last Annual Address, he reported as follows:

"*Thursday, July 13th, and the two following days, visited St. Ann's Hall, Flushing, Queen's county, and was happy to find that although, like such establishments generally, it has felt the disadvantageous influence of the difficulties of the times, it was still in a safe condition financially, and certainly had lost none of its value as a Seminary for imparting, on the principles and in the spirit of the Gospel, the advantages of a sound and thorough female education. On Saturday, 15th, I confirmed 2 in the Chapel of the Hall.*" The whole number of the members of the family confirmed by the Bishop, in four years, is thirty-seven.

Domestic Arrangements.

The suits of apartments occupied as studies and dormitories, consist of well-furnished and comfortable rooms. There are no general schoolrooms, and no ordinary school furniture; but all the classes recite in distinct and neatly carpeted and furnished *Class-rooms*, so as to preserve the family association and establish habits of refinement. Each study or dormitory is devoted to two, or, at most, three pupils; so that, instead of the usual and very objectionable custom in boarding schools, of dressing, undressing and washing *in common*, a delicacy and neatness are insured, which are believed to be essential to the character of every young lady properly educated. The Rector and all the resident governesses and teachers take their meals with the pupils, in a spacious Dining-hall. The whole number of pupils is divided into sections of six or eight; and the members of each section are the protegees of a Curatress, who aids them in their studies and is their confidential friend.

Sessions.

The academical year is divided into two sessions of 21 weeks each, not including the vacations. The Spring session commences March 1st, and the Winter session October 1st. In the Spring session, there is a vacation of a week at Easter; and in the Winter session, a week at Christmas.

Expenses.

The charge for TUITION in all the English studies, and in the Latin and Greek languages, with BOARD, washing, lights, &c., &c., for the session of five months, from March 1st to August 1st, is REDUCED ONE FOURTH from the former charges, to $120.

The pupils are furnished by the Hall with all books, maps, stationery, and various other requisites, and charged for the use of them; but this charge *cannot exceed one dollar per month.*

OUTFIT.—Each pupil must be provided with a Bible and Prayer-book, bed and bedding, 6 towels, 6 napkins, ring, fork, and 2 spoons; but all these, (when preferred by parents,) are provided, through the agent of the Hall, at a moderate outlay.

For pupils who do not study Music, Modern Languages, Drawing and Oil Painting, there are NO OTHER CHARGES WHATEVER.

ACCOMPLISHMENTS.—The terms for instruction in the accomplishments are as follows:

Music, piano or organ, per quarter,	$20
Guitar or singing, do.	$10 to 15
Harp,	$25
The French, Italian, German or Spanish language per quarter,	$8
Drawing, Oil Painting or Modeling,	$10 to 15

Free Scholarships.

Any patron of the institution who may be the means of adding three pupils to the Hall, at one time, is at liberty to nominate a fourth, who shall receive board and tuition free of charge.

☞ *The arrangements of the Institution require, that no pupil be admitted for a less period than a half-year, and that two months' notice be given, or a charge made for that time, in case of the removal of a pupil.*

For further information address the Rector or the Secretary. Flushing, L. I., Feb. 1st, 1844.

☞ The Hall may be visited, several times a day, by means of public conveyances from New York. Coaches and Omnibuses of Flushing, leave their station, No. 21 Peck slip, every morning and afternoon and a Steamer sets out, twice a day, from the foot of Fulton street, East River. The coaches and omnibuses call for passengers in any part of the city of New York, and convey them to the Hall, where they again call for them at appointed hours. Feb. 3.

POETRY.

For the Churchman.

Rev. and Dear Sir,—Oblige me by the insertion of the following lines. They are on the setting of a star, whose mild lustre reached even the Missionary's home, on the wide prairies of the West. Apart from the personal attractions of the deceased, chastened by a childlike simplicity of character, that awakened admiration without envy, so soon softening into love in the circle of which she was the ornament and grace, to you I know it will be a consideration, that in the dew of her youth, with life opening upon her in its untasted freshness, she died "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope." *I do not wish to live, I wish to be with my Saviour*, were her last words, and she fell asleep. F. T.

Indiana.

LINES SUGGESTED BY THE DEATH OF

JULIA MATILDA.

Call we *this* Life?—A year or more,
A childhood's shout, a girlhood's song,
A hurrying of quick steps along,
A thought of love,—a sudden gloom,
A ready grave, and all agone,—
Stillness and solitude and death,
For ringing voice and panting breath.

Call we *this* Life?—then dawn is day,
Twilight's faint streak upon the dark,
Is all the Sun—God's living ray,
And as the feeble tints expire
And vanish in the mounting fire,
So should we start and stand dismayed
And weep for the departed shade,
And wail before the risen blaze,
That smites and dims our timid gaze:

For like morn's struggle with the night,
Is human life, the sweet and bright,
Though peace and joy together flow,
The shivered sunbeams come and go,
And tremble o'er the heaving soul,
Like light upon the billows roll:
Confused and dim, a twilight's beam,
A mounting hope, a swelling dream,
A promising of what's to come
Is human life,—the God-bestown.

Then call *her* not, the dead and gone;
To Faith's uplifted open eye,
Such words are vain, since He, the one
Has said that *his* should never die!
Death is the senses' word,—the dark,
The realm, by spirit unpervayed,
The eye beholds it, cold and stark,
The eye conversant with the clod,
But *that* by faith, transparent made,
Beholds her, not the dead and gone,
She is the living and the come,
The come into the realm of God!

The sister, daughter, friend, the one
Loving, beloved, is she gone?
The prompting thought, the ready skill,
The merry hope, the active will,
The sweet affections living flow,
Pouring their diamond drops like rain
Upon the hearts that round her came.
Health, youth, and bloom's entrancing glow,
By spirit touched and sanctified,
As summer's streams more rapid glide,
And summer gardens richlier lie
Beneath the Sunshine's quickening eye:
These are not lost, not gone, but night
Has vanished in surpassing light;
No germ of good, nor trace, nor tone
Of excellence is hid and gone,
But the celestial, glory-zoned
On the terrestrial form hath won,
And the weak mortal is laid down
In immortality put on. E.

From the Commercial Advertiser.

There can be no Church without a Prelate.

EIGHTH LETTER TO DR. WAINWRIGHT.

Rev. and Dear Sir,—Our readers, no doubt, have shared with me in my disappointment, at not finding some reference to Calvin and Servetus in your last letter, especially as you trod so closely upon this favorite topic, and as it has quite as powerful a bearing upon the point of exclusive High-Churchism, as the topic of predestination and election. There are some kinds of argumentation which are quite beyond the reach of a *serious* reply; they move the gravest people to indulge in a little harmless mirth. When we consider how admirably inconsequent they are, we find it much more difficult to keep our countenances than to keep our tempers. Of this sort is your argument in favor of High-Church exclusiveness, drawn from the obnoxious doctrines of predestination. There are several other topics, equally pertinent, which I beg leave to suggest for future use, that may serve to amuse, if not to convince. When drawn up, in syllogistic form, they are very striking. One I have just mentioned; Calvin burned Servetus—*therefore*, no Presbyterian can say a word against High-Church monopoly. Or this:—the non-conformists in England were round-heads, who sang psalms through their noses,—*therefore*, no Presbyterian can say a word against being unchurched. Or this:—the Puritans of New England always burned witches, always persecuted the Quakers, made blue laws, declared that the whole earth belonged to the Saints, &c., &c., &c.—*therefore*, no Presbyterian can call in question the charity, modesty and justice of the unchurching dogma.

But even should you take occasion to resort to these or similar specimens of logic, they will not draw me aside from the point in hand. "A time for every thing." They are just as germaine to the true issue as the question of Millerism or Mesmerism, upon both of which points, perhaps, your opponent may be, for all you know, a fanatic. Were I a believer even in the theory of Lord Monboddo, according to which mankind were originally provided with those caudal appendages vulgarly called tails, that would hardly be a pertinent reply to certain arguments I might adduce to prove that Prelacy is not the indispensable connecting link between the grace of God and the life of the Church. I may believe, with the great apostle, that for reasons inscrutable to us, the wise, good and just God, may and actually does "*make men to differ,*" but surely this does not imply that either myself or you should, of our own motion, be allowed to *play the Sovereign* among Christian Churches, and elect some and shut out others, upon such futile grounds as that they do not agree with us in our respective notions as to Church order. This is the claim I am resisting, and which I would resist as firmly, were it advanced by a Presbyterian or Congregationalist, as I now do, when it is advanced by a Prelatist. It is not Prelacy, but *exclusive* Prelacy, *monopolizing* Prelacy, that we are now concerned with.

When we have settled this point I will be ready to meet you, and to vindicate rational views upon any of the doctrinal points which are to be found in our standards, and this among them. I will be glad of an opportunity of showing that we hold *all* infants to be elect, and therefore saved by the grace of Christ, in which respect we differ from you, who make baptism indispensable to their regeneration, and thus to their salvation. And in reference to all mankind, I will undertake to show that neither the quotations you have made from the Westminster Confession, *nor the 17th article of your own Church*, nor the well-known views of the English Reformers, nor the equally well known views of many of your ablest Prelates of past and present times, militate in any degree against a free Gospel and a large charity. All this I pledge myself to do, if you will hereafter consent to meet me. In the meantime I will dismiss the subject, by delicately hinting that the next time you may wish to deal a blow at an opponent, you would do well to select a weapon which in some of its flourishings will not cut off the heads of many of our own brethren, and strike down one of the articles of your own creed. That I am not making a mere insinuation, destitute of any basis, I refer the reader the 17th article of your creed, which I give in a note.*

The argument in your last, so far as it touches the point at all, is but a repetition of the former strain. To use a homely comparison, in using which I mean no offence, you find yourself in the condition of the animal in the fable which had lost his brush, and would fain persuade others to put themselves in the same condition. Nay, you insist upon it that I am actually in the same condition with yourself, on the question of unchurching. But *fact* contradicts this. When you can point to an instance in which your opponents have re-baptized or re-ordained any one coming from other Christian denominations, I give you leave to hold up my bigotry and inconsistency to scorn. When you can show that one of your number has partaken of the symbols of communion at the hands of Christian ministers who do not admit the absolute necessity of Prelacy—when you can produce an instance among us, similar to one among you, in which a modest High-Churchman (speaking of a minister his equal, ay his superior in every quality that constitutes moral and intellectual dignity,) said of him, "He has no more right to preach the Gospel than that dog—when you can find among us an individual who has gone so far as to call in question your right even to celebrate marriage—when you can show that we have called ourselves, with offensive presumption, The Church, and have even gone to the Legislature of the State, as you have done, to ask for the incorporation of a society under this exclusive title, "*The Church* Mariners' Society"—when you can show, from the pages of any author recognized among us, such claims for their own precise order as I can show upon the pages of Dodwell and Palmer, and Hook and Hobart, and a host of others, who go far to make *prelacy* or *perdition* the alternative—then I will admit that High-Church pretensions do not assail the character and usefulness of those who differ from you.

You deny that you have thus assailed their character and usefulness. I consider my character assailed when I am met on all hands with the insulting assertion which virtually amounts to this—"Sir, you are a sham minister; yours is a sham Church; yours are forged credentials; you have no right to preach the Gospel." It is no fault of High Church pretension, if you cannot persuade the world to believe these things. But should you succeed in persuading them, I ask whether our usefulness to society would not at once be destroyed. This is what I mean when I say that self-respect, and self-defence, and the good of the world, all demand a resistance of the assertion *that there can be no Church without a Prelate.* I have shown the legitimate consequences of this position: I have shown the sense in which it is understood by the world, and by your own writers. If you now start back from these consequences, it is because they are odious to others, and therefore injurious to yourselves—and not because they are not logically derived from your position. You say you do not give over all other denominations to uncovenanted mercies. Are the covenant mercies of God then equally shared by those who are *in* and those who are *out* of the Church? If you admit this, you do indeed give up the point, and take back your unchurching dogma, and the debate may cease. Again, you say you would welcome to your communion myself and the communicants of our Church, if driven from what you call our "*temple of worship,*" by fire. Yes, doubtless, but it would be only because, by accepting your proffered hospitality, we should be virtually admitting that we were Prelatists for the occasion. How we could go to partake of a hospitality so unvidious, and so hedged round with provisos and conditions, as for instance that we must be first "*lawfully baptized,*" and not "*wilfully and knowingly schismatics*"—is another question. Hospitality is not worthy of the name, which is not reciprocated. Let me put the question: Would you come to us, and sit down with us at the table of our common Lord, should *your* "temple of worship" be consumed by fire? Unless you can answer this question in the affirmative, I hand you back your modicum of charity and hospitality, until it is so far increased as to make an acceptance of it compatible with a decent self respect. Again, you pronounce the Churches of the Reformation to be no Churches, and yet say you do not unchurch those who belong to them. Let who can, reconcile this unchurching of *aggregates* with a churching of the *individuals* who compose the aggregates. No, sir, with all your distinctions, intended as loop-holes for the escape of charity, your position is unchanged; you do claim, and claim as the exclusive property of Roman and Anglican Prelatists, the name, the authority, the immunities, the sacraments, the rights and blessings of the visible Church of Christ. And I again call upon you to let the world have the evidence of this claim; the astounding consequences of which are such as to require evidence little short of demonstration to justify them.

I now proceed more immediately to the point before us, and to which I have not yet succeeded in bringing you. If our readers will be patient, I promise to be patient myself, in the hope that the true issue cannot be much longer postponed.

You seem to think that a certain query, which closes your last letter but one, contains something so formidable to my argument that I purposely avoided any notice of it. This is quite a mistake. I cannot perceive, in the question referred to, any Scylla and Charibdis, any sunken rocks, through which I feared to pass. In what I have already offered, the question had been answered again and again. It is in fact the very question in debate, viz., *the necessary succession of individuals.* If you require farther satisfaction upon this point, I hope my succeeding remarks will furnish it.

A ministry, a divinely appointed ministry, a ministry to the exercise of the duties of which there should be God's call, which call I defined to consist in certain internal and external signs, such as God's grace and God's Providence can alone bestow upon any one; such a ministry, I believe, enters into the very idea of a Church, besides being distinctly recognized in the Word of God.

Now, I maintain that with such a call one is as really "*called of God as was Aaron,*" for I take it for granted that no man of common sense will see, in this passage to which you have so often referred, any thing more than that every particular individual, before his assumption of the ministerial office, should be guided by *some* divine direction. Aaron and his sons were called *by a direct call from God given to Moses* in express terms. Do you mean that it is by such a call as this, that your Prelates, priests and deacons are summoned to their places? In *this* sense, are they "called of God as was Aaron? Taking for granted that none have *yet* reached the point of claiming, in behalf of the ministry, an *inspired* appointment of each individual, such as that of Aaron, there is nothing more in the text referred to than an inculcation of the duty of seeking the Divine direction in every way reasonable and possible at the present time. Such a divine direction consists, as I have already said, (1) in strong and pious desires to honor our Master in the preaching of the Gospel,—(2) in the possession of the requisite endowments, and (3) in the invitation of the Church, (embracing the ministry and the people,) calling the individual to the exercise of his gifts.

Where, then, does this discussion rub? At what point do your route and mine diverge? Just here, in the first instance: that you make the very existence of the ministry, and of course the validity of its functions, depend *necessarily, and in all supposable cases,* upon its descent through an unbroken line of *persons,* along which line alone can be conveyed what some have called "Episcopal grace." In other words, you affirm an unbroken chain of *ministers*—we affirm a perpetuated *ministry;* yours is a succession of *men,* ours a succession of *truth;* you insist upon the *officers,* we upon the *office.* Instead of following your remarks through all their windings—which would be labor thrown away—I am only anxious to set our opposite *principles* clearly before the reader's view. For this purpose, I beg your and his attention to an illustration. It shall be taken from the very sentence in Mr. Choate's noble oration which occasioned your utterance of the unchurching dogma. "*A State without a King—a Church without a Prelate:*" a sentence which I hope will be long remembered.

Now you have undertaken to deny the truth contained in the latter half of this sentence, and have affirmed, not that there may be a Church *with* Prelates, (which I freely admit) but that there can be no Church *without* them. I shall endeavor to show that you might, with equal justice, have called the other truth in question, and have undertaken to prove, not that there may be a state *with* a King, but that there cannot be a state *without* one. To my apprehension, it would have been quite edifying and agreeable to the sturdy republicans at the New England festival, if her Majesty's consul, had he chanced to be present, had followed Dr. Wainwright's challenge of the one position, by a similar challenge of the other. But this by the way. The point of my present remark is that such a challenge would have been equally just, and for the following reasons.

Even admitting, (what I am by no means disposed to admit except for argument's sake,) that *Prelacy* is distinctly recognized in Scripture as the existing form of the Christian Church at that day, it is not surely *more* distinctly recognized than *monarchy is,* as the then existing form of civil government. "*Render unto Cæsar* the *things that are Cæsar's;*" "*Honor the King; The powers that be are ordained of God,*" says inspired authority. I may remark, in passing, that when you can show as good a proof text for *exclusive* assumptions in the Church, as these and some others which the advocates of the exclusive Divine right of *kings* can show, I shall be disposed to think much better of the modesty of those assumptions. Supposing, however, that an equally pointed recognition of *Prelacy* can be shown, as that which the believers in *monarchy* appeal to—would it justify you in making it, as you do make it, absolutely and without any exception, *essential* to the very being of the Church? Is there no room to be allowed for mistake,—no ground for the possible supposition that Prelacy, like monarchy, might be dropped to suit circumstances, and yet not actually destroy the Church, and leave it without God's blessing? If some should affirm that there is so strong an affinity between Prelacy and monarchy that they should go together, (and this seemed to be the belief of King James I.—whose hatred for Presbyterianism often found vent in his favorite maxim, "No Bishop, no King,") and if others should affirm that a republic in the state requires a republic in the Church; and if upon these principles they should severally agree to arrange the order of Church government—the question occurs whether either of these classes of persons could be justly charged by the other with the guilt of absolutely subverting the Church.

Now in respect to both the Church and the state, both of them institutes distinctly recognized in the Bible, I boldly affirm, (and I pray you observe that this is the substance of my first argument, which you have not yet so much as touched,) that *the Bible does not make a particular form of either indispensable to the existence of either.* The passages I have referred to, upon which a staunch High Churchman in England would build the exclusive divine right of Queen Victoria, do not, as you will admit, justify such a consequence. If they did, then was our revolution rebellion, and our present existence is a continued rebellion against a constitution which God has appointed. Will you take this consequence? If not, why? The word of God no where recognizes a popular government in the state. There is no mention there of a President, chosen by the popular voice. On the contrary the authority looks altogether the other way.

What then? What reply will you make to the Scriptural argument for the exclusive divine right of Kings? Precisely this, which I make to your claim of the exclusive divine right of Prelates; that the office-bearers of the state are not the essence of the state—that God has divinely appointed *government,* but has not prescribed any precise details of government or the mode of constituting *governors*—that He has enjoined civil law and obedience to civil law, but has not enjoined that the law-makers shall be hereditary monarchs, whose authority is derived from their predecessors, and theirs again from other predecessors, in an unbroken *monarchical succession,* akin to your *Apostolical succession:*—in one word, that there may be a state, divinely authorized by His providence—a state meeting all the substantial requirements of civil government—a state with competent officers—and yet a state *without a King.*

The analogy might be indefinitely pursued, were this the time—it is perfect. God has appointed a government in his Church—he has established a ministry—he has warranted the appointment of agents to carry out the necessary purposes of a Church relation. Up to this point we agree—but at this point, as I have said, we diverge. You are not willing to allow of a diversity of judgment as to the appointment and induction of these agents, but actually make it essential that they should, in *every* case, become possessed of their rights by a sort of *hereditary* and unbroken descent. This is your theory of exclusive legitimacy, and, as I have shown, it finds its counterpart in the monarchical legitimacy of the old world, judged by which the government of the United States is not a government at all and has none of the rights, and none of the duties of a government. Upon this principle, we are bound to renounce our constitution, and at once fall back upon the principle of *a succession,* by submitting ourselves to the Queen of America.

But as it will be some time before the people of this land can be brought to this conclusion, as to the state, so I am sure it will be some time before they can admit the conclusion, as to your Church, or any other individual Church. Just as in the state, there were abundant reasons for the rejection of the empire of Great Britain, and for a reorganization of a *new* government growing out of the great charter of human rights which lies aback of all governments, so in the Church, when a necessity exists, Christians may fall back upon the great charter of religious truth, the Bible, abandon an old and intolerable tyranny, and reorganize themselves as a Church of Christ.

And farther, as in the state, when reorganized, the necessity of officers, and the necessity of appointing and inducting them according to some established rule, will be apparent, so in the Church, when reorganized, the same necessity will originate rules more or less accordant with truth and justice. And this is the sense in which you are to understand all the rules in regard to the appointment and induction of a ministry which you find in the several formularies of the reformed churches.

You came out of the Roman hierarchy, somewhat later than the Churches on the continent; so far as that hierarchy could, it deprived all the reformed bodies of their ecclesiastical rights. They did not heed this, but quietly proceeded to exercise the rights inherent in Christian believers, and of which no excommunication can deprive them, and to organize themselves into Christian Churches.

By considering these statements, the reader will see that insuperable objections must lie against the figment of which you make so much, (but which you have not yet attempted to prove,) the necessity of *a succession of individuals* in order to the existence of a lawful government and a lawful ministry in the Church. I bring you back *again* to this point. I am quite sure that you have seen all along that it is *the turning point,* and considering the insuperable difficulties by which it is beset, I am not surprised that you are unwilling to confront them. You claim such a succession, as the very basis upon which alone the unchurching dogma can possibly rest. I deny that Scripture prescribes it as invariably necessary, and have again and again called for the proof. The burden of proof lies on you. Hoping that you will feel that you are now hedged in, and reminding you that, in order to justify your bold tone and prove a tenet which carries with it such astounding results, you must produce the most undoubted evidence, I beg leave to say in conclusion that you are called upon to prove your point, by establishing the three following propositions:

I. That Scripture imperatively requires an uninterrupted succession of individuals, in order to the validity of ministerial character and acts.

II. That this succession must necessarily run in the line of diocesan Bishops; and after establishing these two propositions, then

III. That you can claim such a succession for your ministry, so that not a link of the chain shall be wanting; and, considering what powers you claim for your ministry, (upon which point I will hereafter make some developments,) and considering also the grounds upon which you claim those powers, you must not leave the shadow of a doubt as to your possession of this famous Apostolical succession.

After you have given your views upon these points, I shall have more to say.

Respectfully, your obed't servant,
GEORGE POTTS.

February 2, 1844.

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* Art. XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season; they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture: And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

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